

SUNNI STANDPOINT

(On Shias)

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For The Supreme Court of Pakistan

Which was compiled on request of the chief justice of Pakistan

1420 / 1-2000



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى
 سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

THE SUNNI STANDPOINT (against the SHI'AS as presented in the High Court of Pakistan)

CHAPTER ONE

کلمہ اسلام لا الہ الا اللہ محمد رسول اللہ

THE KALIMA OF ISLAAM

The Kalima of all the Ambiyaa (alaihimus salaam), from the time of Hadhrat Aadam (alaihi salaam) upto the seal of all prophets, Hadhrat Muhammed (sallAllaahu alaihi wasallam) constituted of two parts : i.e. Tauheed (oneness of Allaah Ta'ala) and Risaalat (prophethood). The first part being the profession of the oneness of Allaah Ta'ala and the second part being that of the prophet of the era.

This was the Kalima of all the Sahabah-e-Kiraam, the family (radhiAllaahu anhum) of Rasulullaah (sallAllaahu alaihi wasallam) and the entire Ummat-e-Muslima. Alhamdulillah, upto this present age as well the entire Muslim Ummat is resounding with this very same blessed Kalima, in their Masaajid, books and on their tongues.

May Allaah Ta'ala grant us the excellent fortune of reciting this Kalima - LA ILAHA ILLAALLAAHU MUHAMMADUR RASULULLAAH - at the time of our departure from this ephemeral abode.

THE KALIMA OF THE SHI'AS

The Shi'as have included a third part (i.e. of wilaayat of Hadhrat Ali (radhiAllaahu anhu)) to the other two parts of the Kalima of Islaam, thus separating their Kalima from ours. They have created a severe vexation in the Muslim Ummat and have alienated themselves from the Muslim Ummat because the greatest unification of this Ummat is this Blessed Kalima. The Shi'as have, during the rule of Bhutto, created an uproar and formulated for themselves a different Deenyat Syllabus. This gave rise to different books of theirs being published. Their Kalima which is stated hereunder is taken from their own books.

The Shi'ite declaration of faith:

1. "La Ilaaha IllaAllaahu Muhammadur Rasulullaah, Ali waliyullah wasi Rasulullaah Wa khalifatuhu bila fasiin." ["Rahnuma'i Asaatiza"]

۱۔ شیعہ کے علیحدہ کلمہ کا کھلا اعلان

<p>رہنمائے امت اسلامیات جماعت شیعہ قومی ادارہ نصاب و درسیات انوار تعلیم و صوابی رابطہ حکمت پاکستان ۱۹۹۰ء</p>	<p>لا الہ الا اللہ محمد رسول اللہ علی ولی اللہ وصی رسول اللہ و خلیفہ بلا فصل رہنمائے امت "اسلامیات" برائے نیم و دویم</p>
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2. The Shi'a author Sayed Ali Haider Naqwi has recorded the difference between the Shi'a and Sunni Kalimas in his Kitaab 'Adyaan-e-Aalam', in the following way :

سُنی کلمہ	شیعہ کلمہ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ وَصِيُّ وَسُؤْلِ اللَّهِ وَحَلِيفَةُ بِلَا فَصْل
نوٹ: شیعہ کلمہ میں محمد اک کمال اور محمد مصطفیٰ اک رسالت کے	

گواہی دینے کے بعد یہ بھی گواہی شامل ہے کہ امام التستقین علی المرتضیٰ
 خدا کے ولی ہیں اور رسول خدا کے وصی یا نائب بلا شرکت غیرے
 خلیفہ رسول ہیں (کیونکہ شیعہ عقیدے میں نبوت کی خلافت یا امامت
 مسلمہ شرعی یا روحانی مہدہ ہے اور حکومت نہیں) اس طرح اس
 کلمہ میں رسول کے بعد حضرت علی کے مقام کا اقرار اور اعتراف
 ہوتا ہے۔ (”ایمان عالم اور فرقہ ہائے اسلام کا تقابلی مطالعہ“ از سید علی حیدر نقوی)

"The difference between the Shi'a and Sunni Kalima [after he records both the Kalimas he states] NOTE : After testifying to the oneness of Allaah Ta'ala and the Risaalat of Muhammed (sallAllaahu alaihi wasallam), the Shi'ite Kalima also includes the following, that Imaamul Muttaqeen, Ali Murtadha is the Wali of Allaah Ta'ala and the Wasi or deputy of the Rasul of Allaah without any Alliance to the other Khalifahs of Rasulullaah (sallAllaahu alaihi wasallam), (because according to the Shi'as the Khilaafat of Nabuwwat or Imaamat of the Muslims is a Shar'i or Rohaani (Divine) rank and not a (man-made) rule). It is for this reason that the status and rank of Hadhrat Ali (radhiAllaahu anhu) is verified in the Kalima after that of Rasulullaah (sallAllaahu alaihi wasallam).

3. The Shi'ite author Abdul Kareem Mushtaaq records the Shi'ite Kalima thus in his Kitaab 'Ali Waliyullah' :



4. The alteration of the Islaamic Kalima in Iran, and the addition of Khomeini therein.

This much is as clear as daylight and each and every Muslim knows and accepts that the greatest unifying factor of this Ummat is the Kalima LA ILAHA ILLALLAAHU MUHAMMADUR Rasulullaah, and that any changes therein will constitute Kufr. Nevertheless, the Shi'as have perpetrated great oppression upon this blessed Kalima. Examples of which have already been cited for your perusal, from some of the Pakistani Shi'a authors. Together with this, we will also hereunder quote examples of the immense oppression inflicted upon our blessed Kalima by the squalid audacity of the Iranian government and its Shi'as. They have added to our revered Kalima, (i.e after their third addition of 'Ali Waliyullah') a fourth part 'Khomeini Hujjatul lah'. A copy of this is shown hereunder :



(ماہنامہ وحدت اسلامی تہران جون ۱۹۸۳ء بحوالہ قمی ازم اور اسلام صفحہ ۴)

[Extracted from the monthly Iranian governmental periodical 'Wahdat Islaami', June 1984 issue, page 4]

Another specimen of the Iranian kalima

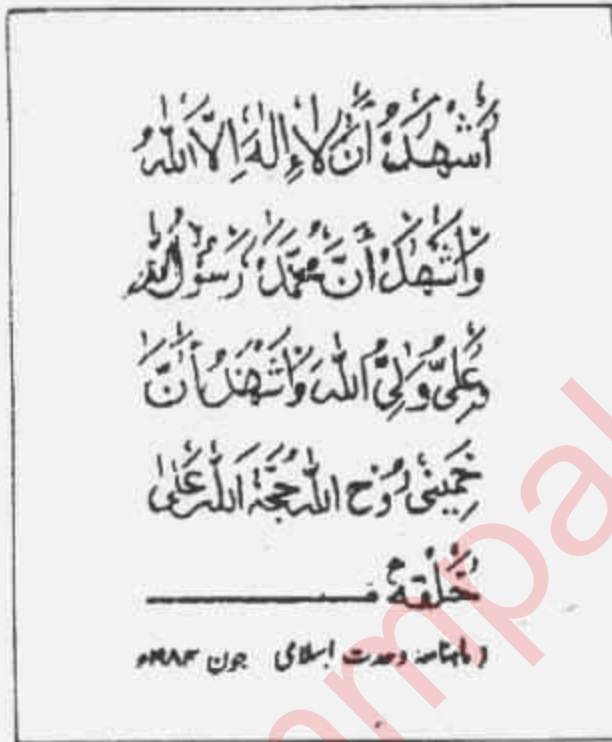
On the 22nd November 1978, in Tehran during the initial introduction years of Khomeini, his followers raised a banner in his honour whereupon their kalima was written in the following manner : "La Ilaaha IllAllaahu Al Imaamul Khomeini".

Hereunder is a specimen of the daily Raulpindi newspaper 'Jang' :



The alteration in the Shahaadat (testifications to the oneness of Allaah Ta'ala and the Risaalat of Nabi (sallAllaahu alaihi wasallam), by the Iranian Shi'as :

[extracted from 'Wahdat Islaami' June 1984 issue]



[Translation : "I bear witness that there is no deity besides Allaah and I bear witness that Muhammed is the messenger of Allaah and that Ali is the Wali of Allaah and I bear witness that Khomeini is the Rooh of Allaah and HIS Hujjat upon HIS creation."]

4. "If the Nabuwwat (prophethood) of the Ambiyaa (alaihimus salaam) would not remain without their confession of these three parts, then how would our Imaan remain ?"

The Shi'a scholar Taalib Hussein Karpalwi has written in his book 'Waasila e Ambiyaa' on page 179 :

اقرار تم۔ اس جملے سے واضح ہوا کہ انبیاء کرام نے خدا کی توحید، حضور اکرم کی نبوت اور حضرت علیؑ کی ولایت کا اقرار کیا۔ لہذا ماننا چاہیے کہ اگر انبیاء یہ تینوں اقرار نہ کرتے تو وہ نبی بنتے نہ رسول توجب ان تین اجزاء کے اقرار کے بغیر انبیاء کی نبوت نہیں رہ سکتی تو ہمارا ایمان کیسے رہے گا۔ لہذا ایمان اسی کا مکمل ہونا جو کلمے میں ان تینوں اجزاء کا اقرار کرتا ہو گا۔

یوم ميثاق خدا کی توحید، حضرت محمد مصطفیٰؐ کی نبوت اور حضرت علیؑ کی ولایت کا ارادہ انبیاء نے اقرار کیا لہذا تسلیم کرنا چاہیے کہ خدا کے ساتھ ساتھ اس وقت حضور اکرم اور حضرت علیؑ علیہما السلام موجود تھے۔ ان روایات سے واضح ہوا کہ تمام انبیاء نے حضرت علیؑ کی ولایت کا اقرار کیا

[Translation : "(By saying) 'Aqrartum' – It is clear from this sentence that the Ambiyaa (alaihimus salaam) confessed to the oneness of Allaah, the Risaalat of Huzoor-e-Karam (SallAllaahu alaihi wasallam) and the Wilaayat of Hadhrat Ali (radhiAllaahu anhu) . Hence, we believe this that had the Ambiyaa not confessed to these three parts then they would not have been made prophets. So if the Nabuwat (prophethood) of the Ambiyaa (alaihimus salaam) would not remain without their confession of these three parts, then how would our Imaan remain ?" Therefore only the Imaan of that person will be complete, who confesses to these three parts.

On 'Yowm-e-Mithaaq' (the day when the souls of all the creation testified to Allaah Ta'ala) the arwaah (souls) of the Ambiyaa testified to the oneness of Allaah Ta'ala, the Risaalat of Nabi (sallAllaahu alaihi wasallam) and the Wilaayat of Hadhrat Ali (radhiAllaahu anhu) , therefore we have to accept that at that time Nabi (sallAllaahu alaihi wasallam) and Hadhrat Ali (radhiAllaahu anhu) were present with Allaah Ta'ala.

It is clear from these riwaayaat (narrations) that all the Ambiyaa (alaihimus salaam) had testified to Hadhrat Ali (radhiAllaahu anhu)'s Wilaayat."

The Shi'a author 'Karpaalwi' has, in his article (above), not only affronted the Kalima of Islaam, but he has also insulted all the Ambiyaa (alaihimus salaam). He has the audacity to state (Nzoothu billaah –May Allaah Ta'ala save us from such blasphemy) that the Ambiyaa (alaihimus salaam) received their prophethood owing to their accepting the Wilaayat of Hadhrat Ali (radhiAllaahu anhu) together with accepting the oneness of Allaah Ta'ala. Had they not done this then; "they would not have been made prophets".

Tyranny upon tyranny is that the basic belief of the Shi'as is that Wilaayat and Imaamat is more virtuous than Nabuwwat. The details of this will, Insha Allaah be explained later.

5. "Our kalima is made-up with the testifications of Tauheed, Risaalat and Wilaayat..."

In the kitaab 'Usoolosh Shariah fi Aqaaidish Shi'a', the author (whose titles appear as follows in the front page of the book) Sadarul Muhaqqeqeen, Sultaanul Mutakallimeen, Hujjatul Islaam wal Muslimeen, Sarkaar Allaama Sheikh Muhammed Hussein Sahib Qibla Mujaahidul Asr Sadrul Mu'tamir Ulama-e-Shia Pakistan, writes regarding the differences between the Ahle Sunnat wal Jamaat and the Shi'as, on page 422 :

سوال فرق کلمہ ولایت
ایات میں محتاج بیان نہیں ہے کہ پہلے کون شہادت، تو حید و رسالت اور شہادت
ولایت سے مرکب ہے دین لایزالہ الا اللہ مُحَمَّدٌ شَرُّهُ سَؤْلُ اللّٰهِ عَلٰی رُؤْبِ
اللّٰهِ وَحَلِیْقَتُہٗ بِلا فَتْلِہٖ) مگر اس فرق کا کلمہ دیگر امام اسلامی فرقوں کی طرح صرف شہادت تو حید و رسالت پر
متکمل ہے۔ دین لایزالہ الا اللہ مُحَمَّدٌ شَرُّهُ سَؤْلُ اللّٰهِ اور شہادت ولایت کو جائز و حرام نہیں کہتے بلکہ
ہم کونایت کے اس حصہ کو اسلام کا جو مکمل و مستم ہاتھ ہے۔ جیسا کہ آیت لکال دین والیم الکلم دیکھ کر ولایت کے شایع
نزل سے واضح و عیاں ہے۔ دین کے ثبوت کے لئے کتاب بودۃ القرآن (۱۷) سورہ ششم (۱۷)

[Translation : "Tenth difference - kalima of Wilaayat - This also warrants no explanation that our kalima comprises of Tauheed, Risaalat and Wilaayat. But the Kalima of this group (i.e. Ahle Sunnat wal Jamaat) is like that of all other Muslim groups. They do not accept the portion of Wilaayat to be permissible nor part of the kalima. However we consider this to be an integral part of the kalima Tayyibah.]

It is heart-rending that the (Shi'a) belief of Wilaayat and Imaamat are considered an integral part of the Kalima Tayyibah and also that it is regarded as being more virtuous than Nabuwwat. For example "Khalifah bila Faslin" denotes that Hadhrat Ali (radhiAllaahu anhu) was a khalifah

without intermediary, whereas, history bears testimony to this fact that this is a great lie, because prior to his becoming a khalifah there were three others; viz. Hadhrat Abu Bakr, Umar and Uthmaan (radhiAllaahu anhum).

Similarly, the words 'Wasi Rasulullaah' to which they profess indicates to this heart-rending belief of theirs that Nabi (sallAllaahu alaihi wasallam) appointed Hadhrat Ali (radhiAllaahu anhu) as khalifah after him, but (in their words) 'the rogues, oppressors and Munafiqeen' (referring to the first three khalifahs) did not allow this Khilaafat of Hadhrat Ali (radhiAllaahu anhu) to occur.

However, Mullah Baqir Majlisi has written :

"Abu Bakr together with Umar and all the other Munafiqeen conspired and enacted an injustice upon the Ahle Bait.."

طعن سوم
در بیان جوری که او با عمرو سایر منافقان بر اهلیت عصمت و طهارت نمودند در غصب خلافت اول مختصری از روایات شیعه که از اهل بیت طهارت و رسالت و ثقات و مبدینین صحابه منقولست نقل مینمایم و بعد از آن بر هر جزوی از اجزاء آن روایاتی که در کتب معتبره مخالفین مذکور و مشهور است بر طبق آن ایراد مینمایم تا معلوم شود که اجماع و بیعتی که مخالفان بآن متمسک شده اند در خلافت آن منافقین دلیل کفر ایشان است نه خلافت ایشان :

(" حق الیقین " ص ۷۵)

[Translation: "According to the explanation of these oppressors when Abu Bakr together with Umar and all the other Munafiqeen (i.e. the Sahabah-e-Kiraam) conspired and enacted an injustice upon the Ahle Bait by snatching the Khilaafat from them.

Firstly, I will relate some Shi'ite narrations which were reported from the pure Ahle Bait and from some of the reliable Sahabah. Thereafter, I will argue away each of the objections made in the famous kitaabs of the opposition (i.e. Ahle Sunnat wal Jamaat), so that it becomes apparent that whatever is presented by the opposition in respect of the bai't and

Khilaafat of the Munafiqeen (i.e. Naoothubillah the first three khalifahs), is in fact a proof of their kufr and not of their Khilaafat.]

Khomeini also has the same beliefs as Mullah Baqir Majlisi, that the Sahabah-e-Kiraam especially Hadhrat Abu Bakr and Umar (radhiAllaahu anhum) enacted a great injustice upon Hadhrat Faatima (radhiAllaahu anha).

Khomeini has written in 'Kashful Asraar' :

اکنون ما باشیخین کزنداریم ومخالفهای آنها (۱) باقرآن و
بازیچه قرار دادن احکام خدا وحلال وحرام کردن ازیش خود دستمایه بفاطمه
دختر یغیبر (س) واولاد او کردند (کشف الاسرار ص ۱۱۱)

[Translation : "Now (should) we not raise an objection to Shaikhain (i.e. Hadhrat Abu and Umar (radhiAllaahu anhum)), who had opposed the Qur'aan Majeed and made child's play of the laws of Allaah Ta'ala and they had introduced from their own sides the arrangement of Halaal and Haraam. They also perpetrated a great injustice upon the pure daughter of Nabi (sallAllaahu alaihi wasallam).]

THE BELIEF OF THE PAKISTANI SHI'AS

The Pakistani Shi'as also share the same beliefs that Baqir Majlisi and Khomeini share, that Naoothubillah, the three Sahabahs ; Hadhrat Abu Bakr, Umar and Uthmaan (radhiAllaahu anhum) were oppressors and rogues.

The Shi'a Mujtahid Muhammed Hussein Dukhwi, one of the chief Shi'ite Ulama of Pakistan, wrote in 'Tajalliyaat-e-Sadaqaat' on page 206 :

"جناب امیر خلافت ثلاثہ کو غاصبانہ و جائزانه اور خلفاء ثلاثہ کو گنہگار، کذاب، غدار، خیانت

کار، ظالم، غاصب اور اپنے آپ کو سب سے زیادہ خلافت نبویہ کا حق دار سمجھتے تھے۔

اسی کتاب کے صفحہ ۲۱۵ پر بھی لکھا ہے (ان ائمہ) کے علاوہ باقی تمام نام نہاد خلفاء کی خلافتوں کو ہم غاصبانہ اور جائزانه جانتے ہیں۔

"The three offices of Khilaafat was crooked and oppressive, and the three Khalifahs were sinners, liars, deceivers, defrauders, oppressors and rogues. They regarded themselves as being most rightful for the post of Khilaafat."

In the same book he writes on page 215 :

"Besides our Aimma, we regard the Khilaafat of all the other khalifahs as being crooked and oppressive."

PILLARS OF ISLAAM

Rasulullaah (sallAllaahu alaihi wasallam) has taught us regarding the five pillars of Islaam, which are also known as the foundations of Islaam :

3. Ibn Umar (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said ; ***"Islaam is based upon five things; testifications that there is no Deity besides Allaah Ta`ala and that Muhammed (sallAllaahu alaihi wasallam) is HIS servant and messenger, establishment of Salaat, the giving of Zakaat, Hajj and the fasts of Ramadaan."***

(Bukhari Shareef vol.1 page 5 / Muslim Shareef vol.1 page 32)

4. It is reported in one Hadith in Muslim Shareef that once Hadhrat Jibraeel (alaihi salaam) came in the presence of Nabi (sallAllaahu alaihi wasallam) and posed a few questions. One of the questions was : ***"What is Islaam ?"*** To this Nabi (sallAllaahu alaihi wasallam) replied : ***"Islaam is that you testify that there is no Deity besides Allaah Ta`ala and that Muhammed is the prophet of Allaah, to establish Salaat, give Zakaat, fast in the month of Ramadaan, perform Hajj of the House (Kaaba) if you have the means."***

PILLARS OF ISLAAM AND THE SHI'AS

1. The pillars of the Shi'as Islaam are as quoted below, from the

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ : بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : عَلَى الصَّلَاةِ وَالزَّكَاةِ
وَالصَّوْمِ وَالْحَجِّ وَالْوِلَايَةِ ، وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا نُورِي بِالْوِلَايَةِ .

(اصول کافی صفحہ ۲۹ جلد ۳)

"Abu Jafar reports : 'Islaam is based upon five things; upon Salaat, Zakaat, fasting, Hajj and Wilaayat. And nothing was stressed upon more than what Wilaayat was stressed upon.'" (Usoole Kaafi page 29, vol.3)

2. An Iranian publication named 'Raa - e - Islaam' had reported under a subheading of 'Aqwaale Ma'soomeen' (Muharram 1409 AH) the following :

اقوال معصومین
اسلام کی بنیاد پانچ چیزوں پر ہے۔ نماز، زکوٰۃ، حج، روزہ، ماہ رمضان اور ولایت اہلبیت علیہم السلام پر چھوٹ ہے لیکن ولایت میں کوئی چھوٹ نہیں ہے۔
ماہ آستانہ شائع کردہ: خانہ فرهنگ جمہوری اسلامی ایران
۱۵ تہ تک ماری نئی دہلی ۱۱۰۰۱ -
مہرم الحرام ۱۳۰۹ھ

[Translation : "Islaam is based upon five things; Salaat, Zakaat, Hajj, Fasting and Wilaayat.."]

THE AZAAN OF ISLAAM AND THE SHI'AS

The Shi'as have altered the Azaan of Islaam (which can be heard daily from their places of worship) together with their alterations in the Kalima Tayyibah and pillars of Islaam. They have included the same heart rending clause of Wilaayat in the Shahaadat of the Azaan, as they had to

their kalima (as explained previously).

They say : "Ash hadu anna Ali-an Waliullah Wasiu Rasulillah wa khalifatuhu bila faslin"

The Shi'as have isolated themselves with their own kalima, Azaan and pillars. The separate identity which they have established for their Salaat and its times are there for all to see. Their system of Zakaat is different. Their deeniyaat syllabi is different. Their times for iftaar and sehri for fasting is different, as published in their newspapers. Hajj, which is a great forum for the unification of the Ummat, in this, also the Shi'as, especially the Iranian pilgrims prefer to stay separate and aloof from the rest. This is clear for all the Hujjaaj of the world to see. They have polarized themselves in so far as every rule and directive which existed from the time of the best of eras (time of Nabi (sallAllaahu alaihi wasallam)) until today.

CHAPTER TWO

THE SHI'ITE BELIEF REGARDING THE PRESENT QUR'AAN AND AHAADITH SHAREEF

THE SHI'ITE BELIEF REGARDING THE PRESENT QUR'AAN

It is the belief of the entire Muslim Ummat that the present Qur'aan Shareef is complete and free from all changes (man-made). Furthermore, a person who holds the belief that the Qur'aan Shareef is incomplete and that it has undergone some changes, is a Kaafir and such a person is out of the fold of Islaam.

Allaah Ta'ala has himself taken the responsibility of safeguarding the Qur'aan-e-Paak, as HE mentions in the 14 para, Aayat 9 : " **Indeed We have revealed the Zikr (Qur'aan) and We will safeguard it.**"

Alhamdulillah, thousands of Huffaaz recite the Qur'aan Shareef during the month of Ramadaan in the Taraaweeh Salaat and hundreds of

thousands Muslims listen to the same from the **ba** of Bismillah upto the **Seen** of Surah Naas and they rejoice at its completion. Daily people make its Tilaawat (recitation).

Alhamdulillah, this pattern has reached us from the blessed time of Rasulullaah (sallAllaahu alaihi wasallam) and it will Insha-Allaah continue upto the day of Qiyaamah. However, the Shi'as have a different belief— as stated hereunder.

"The original Qur'aan was compiled by Hadhrat Ali (radhiAllaahu anhu) and it is in the possession of the Imaam-e-Ghaaib (Imaam who is still to come). It is different from the present Qur'aan.."

The Shi'as hold this belief that the original Qur'aan is the one which Hadhrat Ali (radhiAllaahu anhu) had compiled and that it is different to the present one. They believe that it was with Hadhrat Ali (radhiAllaahu anhu) and he passed it on to his children, who in turn passed it to the Aimma and presently it is with the Imaam-e-Ghaaib. When he makes his appearance then he will present this Qur'aan. Prior to this no one can see it (it is possible that this is one of the reasons the present day Shi'as are deprived of having even one Haafiz of the present complete Qur'aan Shareef).

The most authentic and reliable Shi'a kitaab; 'Usool-e-Kaafi' (which Khomeini mentions in his writings in 'Kashful Asraar' on page 227, as being "a sanctimonious kitaab") has the following:

فَإِذَا قَامَ الْقَائِمُ ﷺ قَرَأَ كِتَابَ اللَّهِ
عَزَّ وَجَلَّ عَلَى حَذِيٍّ وَأَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبَهُ عَلِيُّ ﷺ وَقَالَ: أَخْرَجَهُ عَلِيُّ ﷺ إِلَى النَّاسِ حِينَ
قَرَعَ مِنْهُ وَكَتَبَهُ فَقَالَ لَهُمْ: هَذَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ كَمَا أَنْزَلَهُ [اللَّهُ] عَلَى نَبِيِّهِ ﷺ وَقَدْ جَمَعْتُهُ مِنَ
اللُّوحِينَ فَقَالُوا: هُوَذَا عِنْدَنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ لَأَحَاجَةٌ لَنَا فِيهِ، فَقَالَ: أَمَا وَاللَّهِ مَا تَرَوْنَهُ بَعْدَ
يَوْمِكُمْ هَذَا أَبَدًا، إِنَّمَا كَانَ عَلِيُّ ﷺ أَنْ أَخْبَرَكُمْ حِينَ جَمَعْتُهُ لِيَنْقَرُوهُ. (اصول كافي صفحه ۴۴۴ جلد ۴)

[Translation : "When the absent Imaam makes his appearance then he will recite the Qur'aan in its correct and original form, and he will present that Qur'aan which Hadhrat Ali (alaihi salaam) had compiled. Imaam Jafar Saadiq has also mentioned this that when Hadhrat Ali (alaihi salaam) had completed compiling this Qur'aan he told the people (i.e. Abu Bakr and Umar etc.) that this is Allaah Ta'ala's kitaab. I have compiled it exactly as it was revealed to Muhammed (sallAllaahu alaihi wasallam). Then these people (i.e. Abu Bakr, Umar and Uthmaan etc.) said that they had a fully compiled Qur'aan in their possession and they had no need for the one compiled by Hadhrat Ali. Then Hadhrat Ali (alaihi salaam) said : 'I take an oath in the name of Allaah Ta'ala, as of today none of you will see this copy.'"]

ACCORDING TO THE SHI'A'S THEORY, APPROXIMATELY TWO-THIRD OF THE QUR'AAN SHAREEF IS MISSING

The following is reported in 'Usool-e-Kaafi' :

إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جِبْرِائِيلُ عَلَيْهِ السَّلَامُ إِلَى مُحَمَّدٍ عَلَيْهِ السَّلَامُ سَبْعَةَ عَشَرَ آيَةً.
(اصول کافی جلد ۴ صفحہ ۴۴۴)

"That Qur'aan which was revealed upon Muhammed (sallAllaahu alaihi wasallam) by Jibraeel (alaihi salaam) had 17 000 Aayaat."

The present Qur'aan Shareef has even less than 7 000 Aayaat. Therefore, Naoothubillah, according to the Shi'a's theory atleast 2/3 of the Qur'aan is missing.

NAOOTHUBILLAH, THE QUR'AAN HAS UNDERGONE CHANGES AS HAD THE TAWRAAH AND INJEEL

A particular book entitled 'FASLUL KHITAAB FI TAHREEFI KITAABI

RABBIL ARBAAB , published in Iran, written by one Allaama Noori Tibrisi, who is regarded as a great Shi'a Mujtahid, has the following on page 94 (inter alia) (Khomeini also quotes from him) :

الامر الرابع ذكر اجراء خاصه فيها دلالة او اشارة على كون القرآن
والانجيل وقصص الخريف النسخية وركوب المنافقين الذين استولوا على الامه فيلزمهم
اسرائيل بها وهي نفسها تجزء مستقلة
(فصل الخطاب صفحہ ۹۳)

"Point Four is regarding those narrations which clearly or by implication indicate that the Qur'aan is like the Tawraah and the Injeel in so far as its being changed and altered, and those (narrations) which show that those Munafiqeen who dominated the Ummat and became rulers (i.e. Abu Bakr and Umar etc.) treaded the same path as those of the Bani Israeel treaded in the changing of the Tawraah. Our claim (of alteration in the Qur'aan) are substantiated by many a proof."

Some of the Shi'a authors have even ventured to say this much that, Naoothubillah, the Sahabah-e-Kiraam (in their words) 'removed some Surahs and Aayaat from the Qur'aan Shareef, and they changed some.'

THE FAMOUS SHI'A AALIM OF THE 6TH CENTURY HIJRI, ABU
MANSOOR TIBRISI HAS WRITTEN :

ولو شرحت لك كلما اسقط وحرف وبدل مما يجري هنا المجزئ لطلال وظهر
ما تحظر التقية اظهره من مناقب الاولياء ومثالب الاعداء

الاحتجاج للبري جلد اول صفحہ ۲۵۳ - بحوالہ نام و نسب صفحہ ۳۶۷
از صاحبزادہ نصیر الدین صاحب میلانی، مولودہ شریف

"If I have to disclose to you this information that the Qur'aan had some parts removed, some changed and altered, then this discussion would stretch quite a bit. Those things will be revealed, which were meant to be hidden because of Taqiya (a Shi'a doctrine which will Insha-Allaah be discussed later)."

THE 11TH CENTURY SHI'A RESEARCHER, MULLAH MUHSIN KAASHANI HAS THE FOLLOWING TO SAY IN COMMENTING UPON THE ABOVE TEXT OF ALLAMA TIBRISI:

المستفاد من جميع هذه الاخبار وغيرها من الروايات من طريق اهل البيت عليهم السلام ان القرآن الذى بين اظہر نا ليس بتما مه كما انزل على محمد ﷺ واله ' بل منه ما هو طلاف ما انزل الله و منه ما هو مغير و محرف و انه قد حذف عنه اشياء كثيرة منها اسم على عليه السلام فى كثير من المواضع و منها لفظة ال محمد صلى الله عليهم غير مره و منها اسماء المنافقين فى مواضعها و منها غير ذلك و انه ليس ايضا على الترتيب المرسى عند الله و رسوله صلى الله عليه و اله و به قال على بن ابراهيم

(تفسير الصافي جلد اول - صفحہ ۳۲ مطبوعہ ايران بحوالہ " نام و نسب " صفحہ ۸۶۷-۸۶۸ از صاحب

مكياني مكره شريف)

"From all these narrations and from those which were reported by the Ahle Bait, this much is verified that this Qur'aan which is present before us is not as complete as it was revealed upon Muhammed (sallAllaahu alaihi wasallam), in fact it has such things which are contrary to what Allaah Ta'ala has revealed. It also has changes in it. It is an altered

Kitaab. It also has many things which were removed from it. Amongst these (items removed) was the name of Hadhrat Ali (radhiAllaahu anhu), which appeared in many places. Also amongst these were the words 'Aale Muhammed', which also appeared many times and there was also the names of the Munafiqeen. Besides this there were many other things. This is also worth noting that the present Qur'aan is not upon the original sequence which was preferred by Ail'aah Ta'ala and his beloved Prophet (sallAllaahu alaihi wasallam). All this was mentioned by (the famous Mufasssir - commentator of the Qur'aan), Ali bin Ebrahim."

NAOOTHUBILLAH, "The Murtads (renegades) have removed the name (Ali) from the Aayaat.."

The Shi'a Mufasssir Molvi Maqbool Dehlwi writes the following in commenting on the Aayat of the Qur'aan Shareef:

(Surah Muhammed, Aayat 9, Para 26)

"Janaab Muhammed Baqir states in Tafseer Qimi that Hadhrat Jibraeel Ameen revealed this Aayat to Nabi (sallAllaahu alaihi wasallam) in the following way: *Zaalika bi annahum Karihu ma anzaAllaahu fi Ali*, but the Murtaddeen have removed the name of Ali (radhiAllaahu anhu)" [Molvi Maqbool Dehlwi page 1011]

BAQIR MAJLISI AND THE BELIEF IN THE ALTERATION OF THE QUR'AAN SHAREEF

In a complete contrary belief to the generally accepted belief of the entire Muslim Ummat, the Shi'as believe the present Qur'aan (Naoothubillah) to be altered. You have noted the few cited references in this regard of Shi'a scholars. Besides this many other references can be quoted, (as the Shi'a Mujtahid Allama Tibrisi mentions "those narrations which indicate to the changes and alterations perpetrated by their Ulama number more than two thousand" - *Faslul Khitaab*) however here keeping in mind that we wish to be brief we will mention some of the writings of Mullah Baqir Majlisi, who is held in extremely high esteem in the sight of the Shi'as, he is also referred to (by them) as 'Khaatimul Muhadditheen'. In fact the present day Shi'a Imaam Khomeini accepts him as his role-model.

Khomeini has depicted great benefit in his writings from Baqir Majlisi. Khomeini has in his kitaab 'Kashful Asraar' on page 121 stressed that the veritable and authentic teachings (of Shi'ism) can be attained by studying the writings of Baqir Majlisi and he has quoted from the kitaab 'Haqqul Yaqeen' in support of his stance:

کتابهای فارسی را که مرحوم مجلسی برای مردم پارسی زبان نوشته بخوانید

تا خود را مبتلا یک همچو رسوایی بیخردانه نکنید

مادر اینجانبی از عبارت های کتاب حق البقین مرحوم مجلسی را مینویسم

تلاطم معلومات و ادراک این بیخردان و باماجر اجومی و دروغ پردازی آنها پیش همه روشن شود

(کشف الاسرار صفحه ۱۳۱)

"Continue reading those kitaabs which Majlisi has written in the Persian script for the benefit of the masses, so that you may not be left ignorant regarding any matter...

At this juncture we will quote from Majlisi's kitaab 'Haqqul Yaqeen' so that the reality behind the knowledge and intelligence of those ignorant, crude and liars may be divulged.. "['Kashful Asraar', page 121]

After mentioning these lauds upon Baqir Majlisi we will now quote from his kitaab 'Tazkiratul Aimmah' (published in Iran). In this kitaab he has mentioned that (Naoothubillah), the Qur'aan had even bigger Surahs than Surah Baqara which were altered. In keeping with this Baqir Majlisi has even cited a few of these 'changes', by way of example. Of these there are two 'made-up' Surahs - 'Surah Nurain' and 'Surah Walaat', which do not exist amongst the 114 Surahs of the Qur'aan. There are also a few of those Surahs in which, according to him, changes have been effected.

1. SURAH NURAIN

ا- سورة النورين

Listed below are only a few lines from the kitaab of this 'made-up' Surah of theirs, as the actual Surah spans more than a whole page : [Tazkiratul Aimmah page 18]

السورة النورين بسم الله يا ايها الذين آمنوا آمنوا بالنورين الذي انزلنا
هنايتلون عليكم آياتي و يحذراتكم عذاب يوم عظيم نوران بعضها من بعض وانا
السميع العليم ان الذين يوفون بعهدي الله و رسوله لهم جنات النعيم و الذين
يكفرون من بعد ما آمنوا ينجس ميثاقهم و ما عاهدتهم الرسول عليهم يقذفون بالجميع
اذ للعلموا انفسهم و عصوا الوصي اولئك يسقون من الحميم

(تذكره الاثمه صفحہ ۱۸)

2. SURAH WILAAT [Tazkiratul Aimmah page 19 and 20]

سورة الولات

بسم الله الرحمن الرحيم يا ايها الذين آمنوا آمنوا بالنبي و الولي الدين
بفتناها سبها نكم الى صراط مستقيم نبي و ولي بعضها من بعض وانا العليم
الخبير ان الذين يوفون بعهدي الله لهم جنات النعيم فالذين اذا تليت عليهم
آياتنا كانوا به اياتنا مكذبين ان لهم في جہنم مقام عظيم اذا نودي لهم يوم
القيمة ايها الخالون المكذبين للمرسلين ما خلقهم المرسلون الا بالحق و ما كان
الله لينظرهم الى اجل قريب و سبح بحمد ربك و على من الشاهدين

(عكس تذكره الاثمه صفحہ ۱۹-۲۰)

Quoted above are two made-up Surahs which do not appear in the Qur'aan Shareef. You have been presented with actual specimens from their kitaabs. Over and above these adulterations perpetrated by the Shi'as upon the Aayaat of the Qur'aan Shareef, there are many other places where they have added to the Qur'aan Shareef. These will be presented to you, and each one of them will bear a Surah name and Aayat number, so that you may compare the same with the actual existent Qur'aan Shareef, and draw your own conclusions regarding the reality of the Shi'ite religion. Upon close reflection of these additions one will note that they (Shi'as) intend thereby to reflect the Sahabahs (radhiAllaahu anhum) as (Naoothubillah) Jahannamis (dwellers of Hell), enemies of Islaam and oppressors.

1. SURAH MAA'IDAH, PARA 6, AAYAT 67

سورة المائدة يا ايها الرسول بلغ ما انزل اليك من ربك
في شان عليه ان لم تفعل فما بلغت رسالته والله يعصمك من الناس

In this Aayat they have added the words : 'Fi Shaani Aliyin' [Translation: regarding the Shaan (state / dignity) of Ali].

2. SURAH RA'D, PARA 13, AAYAT 7

في الرعد انما انت مندر لعباد و على لكل قوم هاد

In this Aayat they have added the words : 'Li Ibaadin wa Aliyin' [Translation : to the worshippers regarding Ali]

3. SURAH SHO'ARA PARA 19, AAYAT 227

في الشعراء و سيعلم الذين ظلموا ان محمد اى منقلب ينقلبون

In this Aayat they have added the words : 'Aale Muhammed' [Translation : the family of Muhammed]

4. SURAH NISAA , PARA 5, AAYAT 54

فى النساء ام يحسدون الناس على ما اتيهم الله من فضل فقط اتينا
آل ابراهيم و آل محمد الكتاب والحكمة و اتيناهم ملكا عظيما

In this Aayat they have replaced the words : 'Fadhluhu' (his virtue) to 'Fadl' (virtue). and the words : 'Faqaad' (thus, indeed) to 'Faqaat' (only). And they have added the words 'Aale Muhammed'.

5. SURAH SAAFAAT, PARA 23, AAYAT 24

فى الصافات وقفوهم انهم مسؤولون فى ولاية على بن ابي طالب
ما لكم لا تناصرون

In this Aayat they have added the words : 'Fi Wilaayati Aliyibni abi Taalib' [Translation : in the Wilaayat of Ali the son of Abu Taalib].

6. SURAH ZUMAR

فى الزمرانا اذهبن بك فانا منهم منتقمون على بن ابي طالب

This Aayat does not feature in Surah Zumar, in fact it is Aayat #41 in Surah Ahzaab. In this Aayat they have added the words 'Fa ana azhabanna' (I will definitely go) in the place of 'Famma Nazhabanna'. They also added the words 'Bi Aliyibni Abi Taalib' (with Ali the son of Abu Taalib).

7. SURAH TAHA, PARA 16, AAYAT 115

فى طه و لقد شهدنا الى آدم من قبل كلمات فى محمد و على
و فاطمه والحسن و الحسين و التسعة المعصومين من ذرية الحسين
فنى فلن نجد له عرما

In this Aayat they have added the words : 'Kalimaatin fi Muhammedin wa Aliyin wa Faatima wal Hassan wal Hussein wa Tis'atil Ma'someen min Zurri'atil Hussein.' [Translation: words regarding Muhammed, Ali, Faatima,

Hassan, Hussein and the nine sinless children of Hussein.
They have also added 'Falīn' [most certainly not] in the place of 'Lam'.

8. SURAH NAJM, PARA 27, AAYAT 10

في الححم فاوحى الى عبده في على ليلة المعراج ما اوحى .
(آيت ۱۰ - پارہ ۲۷)

In this Aayat the Shi'as have made up the whole Aayat besides the words 'Fa owha lla Abdihi Ma owha.'
Baqir Majlisi has also referred this Surah as being 'Surah Hajm', whereas there is no such Surah in the Qur'aan Kareem.

9. AAYATAL KURSI, PARA 3, AAYAT 255

في اية الكرسي الله لا اله هو الحي القيوم لا تأخذه سنة ولا نوم
له ما في السموات وما في الارض وما بينهما وما تحت الثرى عالم
الغيب والشهادة هو الرحمن الرحيم من ربي الذي يشفع عنده الا باذنه

This is such an Aayat which almost every Muslim know by heart, hence the difference between the Haqq and Baatil can be clearly seen by all.

10. SURAH AHZAAB, PARA 21, AAYAT 25

و كفى الله المؤمنين القتال يعلى بن ابيطالب وكان الله قويا عزيزا

In this Aayat they have added the words ; 'bi Aliyib ni abi Taalib.'

11. SURAH FAATIHA

The Shi'as' oppression perpetrated upon Surah Faatiha and their maltreatment upon the Arabic language can be clearly seen hereunder:

الحمد لله رب العالمين الرحمن الرحيم ما ك يوم الدين هناك نعبود
دياك نستعان نرشد لسبيل المستقيم لسبيل الذين انعمت عليهم جوي، المنضوب
عليهم ولا الفالين .
(عكس تذكره الاثر صفحہ ۲۰)

In the Rule of Khomeni's Government army plots against Quraan unveiled:

خمینی کے دور حکومت میں قرآن شریف کے خلاف کی گئی سازش کا انکشاف

ایران میں شائع شدہ قرآن پاک کے نسخے ضبط

لاہور (اے پ پ) حکومت مخاب نے ادارہ سازمان چاپ جاودان (ایران) کے شائع کردہ قرآن پاک نمبر ۴ کے تمام نسخے فوری طور پر ضبط کر لئے ہیں کیونکہ اس کے متن میں الفاظ یا امراء میں تحریف پائی گئی جو قرآن پاک کے مسلمہ متن کے خلاف ہے۔ اور جس سے مسلمانان پاکستان کے مذہبی جذبات کو گھیس پہنچ سکتی ہے۔

روزنامہ جنگ راولپنڈی ۱۲-۱۳-۱۹۸۷ء



The Qur'aan Shareef is the miraculous speech of Allaah Ta'ala and its protection is undertaken by Allaah Ta'ala himself. hence all attempts to oppose and eradicate it will naturally come to nought. Upto date no Muslim has ever become victim to any such conspiracy. Insha-Allaah the faces of the conspirators will become black in their futile attempts. This is an open challenge from Allaah Ta'ala with regard to His safely-guarded Kitaab which stands until the day of Qiyaamah.

With regard to the Shi'ite plot to change and alter the Qur'aan Shareef, many have written in order to expose this Baatil. In keeping with this, the grandson of Hadhrat Sayed Peer Muhr Ali Shah Saheb (rahmatullahi alaih), Hadhrat Naseerud Deen Saheb has exposed the Baatil of the Shi'as in his kitaab; 'Naam wa Nasab'. He writes :

" Finally, a new and spine-chilling thing is presented before you. The Shi'ite religion has even concocted their own Aayaat in opposition to our Qur'aan Shareef. Reflect upon the use of Arabic speech and eloquence

used in the following fraudulent Aayat of the Shi'as :

سُورَةُ الْوَلَايَةِ سَبْعَ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِالنَّبِيِّ
وَبِالْوَلِيِّ الَّذِينَ بَعَثْنَاهُمْ يَهْدِيَاكُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ- نَبِيٌّ وَكَانَتْ
بَعْضُهُمَا مِنْ بَعْضٍ وَأَنَا الْعَلِيُّ الْخَبِيرُ- إِنَّ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ
لَهُمْ جَنَّتُ النِّعَمِ- وَالَّذِينَ إِذَا تَلَّيْتُمْ عَلَيْهِمْ آيَاتِنَا كَانُوا بِآيَاتِنَا مُكَذِّبِينَ
إِنَّ لَهُمْ فِي جَهَنَّمَ مَقَامًا عَظِيمًا إِذَا نَادَى لَهُمْ يَوْمَ الْقِيَامَةِ أَيْنَ الظَّالِمُونَ
الْمُكَذِّبُونَ لِلْمُرْسَلِينَ مَا أَخْلَفْتُمْ الْمُرْسَلِينَ إِلَّا بِالْحَقِّ وَمَا كَانَ اللَّهُ لِيُظْهِرَهُمْ
إِلَى أَجَلٍ قَرِيبٍ وَسَيَحْ بِحَمْدِ رَبِّكَ وَعَلَى مِنَ الشَّاهِدِينَ-

I wish to aver that, even as a low-levelled student of Arabic, the Arabic written by the Shi'a author of the above is of no exceptional level. A person well versed in Arabic speech and eloquence can write a much better text than that of the above. From this we can conclude that the Shi'ite religion is that of ordinary (not Divine) intelligence - or is it contrary to normal intelligence ? Can one happily consent to accept their religious beliefs or does it go against the grain of acceptance ? According to our belief, the entire Qur'aan Shareef was revealed via Hadhrat Jibraeel (alaihi salaam) upon the heart of Nabi (sallAllaahu alaihi wasallam) and it is free from all types of additions and subtractions. Allaah Ta'ala Himself is its protector, until eternity. This reality is borne out by the following Aayat : "Surely We have revealed the Zikr (Qur'aan) and We are its Protectors." [Naam wa Nasab' page 482,483]

Besides the above, Hadhrat Naseerud Deen Saheb has also written the following, in exposing the Shi'as :

"THE IMPUDENCE OF THE KHAWAARIJ AND THE SHI'AS

On the other hand we have the unique (insolent) quality of the Shi'ite religion, that they use insulting, abusive and offensive language against

Hadhrat Aisha, Abu Bakr, Umar and Uthmaan (radhiAllaahu anhum ajmaeen). Hearing this reviling language of theirs, ones liver comes to the mouth and the following du'aa comes involuntarily to the mind 'Oh Allaah Ta'ala either grant Hidaayah to these people or descend a fearful punishment upon them (Khawaarij and Shi'as) that they may remain silent.' This is done so that the remaining Ummat of Almighty Allaah Ta'ala may be saved from having their beliefs spoilt. Have those Ahaadith passed the sight of the Khaarijis wherein the rights of the Ahle Bait are extolled? Have those Aayaat of Allaah Ta'ala passed the sight of the Shi'as wherein the rights of (especially) the three Sahabahs, those of the other Sahabahs, and the Ummahaatul Mu'mineen (Blessed wives of Nabi (sallAllaahu alaihi wasallam)) (radhiAllaahu anhum ajmaeen) passed. There are numerous Aayaat in the Qur'aan Shareef wherein the Ummahaatul Mu'mineen are mentioned, hence the one who refutes this and belittles them is in actual fact refuting the Qur'aan Shareef, and one who refutes the Qur'aan Shareef is undoubtedly a Kaafir and renegade.

Our plea in the court of Almighty Allaah Ta'ala is that He give all the Muslims the Tawfeeq (guidance) to show that respect and honour to the Sahabah-e-Kiraam and the Ummahaatul Mu'mineen (radhiAllaahu anhum ajmaeen), which is due to them.

FELICITY AND SPECIAL HONOUR

Only a few citations are been quoted here, due to this treatise being kept short and brief, otherwise great deal has been written regarding this subject matter. All praise be to Allaah Ta'ala the Ulama through all the ages have authored numerous works regarding the veracity of the Qur'aan Shareef. The Shi'as have been deprived of the great fortune of memorising the Qur'aan Shareef, due to their aversion and opposition to it.

This great felicity and special honour which, according to the Hadith Shareef, will be bestowed upon the Huffaaz on the day of Qiyaamah is that their parents will be given a crown to don which will be brighter than the sun. This good fortune is attained by those who regard the Qur'aan Shareef as being complete and free from all types of flaws, changes and alterations. Amongst them are not only young and old males and females, young sinless and innocent children are also included amongst these

fortunate ones (who have memorised the Qur'aan Shareef).

THE SHI'ITE BELIEF REGARDING THE AHAADITH SHAREEF

The entire Muslim Ummat have this common belief, that after the Qur'aan-e-Kareem, the Ahaadith of Rasulullaah (sallAllaahu alaihi wasallam) holds second place. However, the Shi'as hold an ambivalent view.

"MU'ATTA IMAAM MAALIK, BUKHARI, MUSLIM AND ABU DAWOOD ARE LIES

آپ کے مذہب کی پہلی ناز کتاب موطاء ہے جسے آپ کے امام مالک نے
تحریر کیا ہے۔ مالک ۱۶۳ھ میں پیدا ہوا تھا اور ۱۷۹ھ میں مر گیا تھا۔ پس یہ کتاب
رسول کریم کے تقریباً سو سال بعد لکھی گئی ہے جس وقت کہ تمام صحابی بھی مر گئے
تھے پس یہ کتاب جھوٹ کا پلندہ ہے۔

آپ کی دوسری مایہ ناز کتاب صحیح بخاری ہے جسے محمد بن اسماعیل نے لکھا ہے
اور یہ ۱۹۴ھ میں پیدا ہوا ہے اور ۲۵۶ھ میں وفات پائی ہے۔ لہذا یہ کتاب
نبی کریم کے تقریباً دو سو سال بعد لکھی گئی ہے۔ پس بخاری شریف بھی جھوٹ
کا پلندہ ہے کیونکہ اس کے صحیح ہونے کی نہ ہی نبی کریمؐ نے اور نہ ہی کسی اور
صحابی نے تصدیق کی ہے۔

آپ کی تیسری مایہ ناز کتاب صحیح مسلم ہے جسے مسلم بن حجاج نے تحریر کیا
ہے یہ ۲۰۴ھ میں پیدا ہوئے ہیں اور ۲۶۱ھ میں وفات پائی ہے پس یہ
کتاب بھی نبی کریمؐ کے تقریباً دو سو پچیس برس بعد لکھی گئی ہے پس یہ بھی جھوٹ

کا پلندہ ہے۔
 آپ کی چوتھی مایہ ناز کتاب سنن ابی داؤد ہے جسے سلیمان بن اشعث نے
 لکھا ہے۔ یہ ۲۰۲ھ میں پیدا ہوئے ہیں اور ۲۷۵ھ میں وفات پائی ہے
 پس یہ کتاب بھی نبی کریم سے تقریباً دو سو پچیس برس کے بعد لکھی گئی ہے لہذا
 یہ کتاب بھی جھوٹ کا پلندہ ہے۔
 (عکس حقیقت قد حنیہ صفحہ ۲۱ از غلام حسین نجفی)

The principal of 'Jamia Muntazir' in Lahore, Ghulaam Hussein Najfi, who is also a Shi'a author has written the following in refutation of the Ahle Sunnat wal Jamaat :

" The kitaab which you regard in your religion as a source of pride is the Mu'atta, which was written by your Imaam Maalik. Maalik was born in the 93rd year of Hijri and he passed away in the 179th year of Hijri. Therefore this Kitaab was written about 100 years after the demise of Rasulullaah (sallAllaahu alaihi wasallam). This was an era when all the Sahabahs had passed away. hence this kitaab is a lie.

Your second kitaab of pride is Bukhari, which was written by Muhammed bin Ismail. He was born in the 194th year of Hijri and he passed away in the 256th year of Hijri. Therefore this kitaab was written about 200 years after the demise of Nabi (sallAllaahu alaihi wasallam). Hence this kitaab is also a lie, because neither did Nabi (sallAllaahu alaihi wasallam) nor any Sahabi verify it.

Your third kitaab of pride is Muslim, which was written by Muslim bin Hajjaaj. He was born in the 204th year of Hijri and he passed away in the 268th year of Hijri. Therefore this kitaab was written about 225 years after the demise of Nabi (sallAllaahu alaihi wasallam). Hence this kitaab is also a lie.

Your third kitaab of pride is Sunan Abu Dawood, which was written by Suleiman bin Ashath. He was born in the 202nd year of Hijri and he passed away in the 275th year of Hijri. Therefore this kitaab was written about 225 years after the demise of Nabi (sallAllaahu alaihi wasallam). Hence this kitaab is also a lie." [Haqeeqat Fiqh-e-Hanafi, page 21]

The severe audacity which the Shi'a Mujtahid Najfi has perpetrated upon the Muslim Ummat in negating the auspicious Ahaadith of Nabi (sallAllaahu alaihi wasallam) by calling it lies, is surely heart-breaking. This is surely a scourging lesson for the Muslim Ummat.

According to the Shi'a belief, neither the word of Allaah Ta'ala, nor the pillars of Islaam, nor the Azaan of Islaam and nor the Qur'aan Shareef is unscathed. According to their estimation the Ahaadith is lies. What then is there left of Deen-e-Islaam? Najfi has made this illogical postulation that because the Ahaadith kitaabs were compiled after the demise of Nabi (sallAllaahu alaihi wasallam) therefore they are distorted.

Just like Najfi, many other rejecters of the Ahaadith Shareef had made such fallacious and incorrect postulations in a feeble attempt to refute the Ahaadith. The Ulama-e-Haqq had, in many different languages defended this onslaught upon the Hadith, in numerous kitaabs.

The crux of the matter is that these incorrect postulations are all baseless. The protection of the Ahaadith Shareef is not only done in kitaabs, in fact there are many other avenues of protecting the Ahaadith Shareef. During the era of Nabi (sallAllaahu alaihi wasallam) and the Sahabah (radhiAllaahu anhum) there were three methods employed in safeguarding the Ahaadith Shareef.

1. **MEMORISING THE NARRATIONS** : the Ahaadith Shareef were memorised, and this method was extremely reliable considering the era.
2. **PRACTICE** : the Sahabah (radhiAllaahu anhum) made an all-out heart and soul effort in putting the words and actions of Nabi (sallAllaahu alaihi wasallam) into practice. Many Sahabah (radhiAllaahu anhum) are reported in having executed a certain action and thereafter stating : "This is what I saw Rasulullaah

(sallAllaahu alaihi wasallam) doing.' This method is also an extremely effective and reliable method. Any action which a person carries out becomes ingrained in his life.

3. KITAABAT (RECORDING IT IN WRITING) : during the era of Nabi (sallAllaahu alaihi wasallam) and the Sahabah (radhiAllaahu anhum) wherever the Ahaadith were recorded by memorising or by practice it was also written down and recorded.

Moulana Muhammed Taqi Uthmaani has written in 'Dars-e-Tirmidhi' :

"During the era of Nabi (sallAllaahu alaihi wasallam) and the Sahabah (radhiAllaahu anhum) many compilations (of Hadith) were prepared. Amongst these were :

1. 'Kitaabus Sadqah' : This compilation of Ahaadith were dictated by Nabi (sallAllaahu alaihi wasallam) himself.
2. 'As Saheefus Saadiqah' : This was compiled by the notable Sahabi Hadhrat Abdullaah bin Amar bin Aas (radhiAllaahu anhu).
3. 'Saheefah Ali' : The fourth Khalifah, Hadhrat Ali (radhiAllaahu anhu) had compiled.
4. 'Suhuf Anas bin Maalik' : The famous Sahabi Hadhrat Anas bin Maalik (radhiAllaahu anhu) had a few compilations in his possessions.
5. 'Saheefah Ibn Abbaas' : This is the compilation of the uncle of Nabi (sallAllaahu alaihi wasallam), Hadhrat Abbaas (radhiAllaahu anhu).
6. 'Saheefah Ibn Mas'ood' : This is the compilation of the Faqi-ul-Ummat, Hadhrat Ibn Mas'ood (radhiAllaahu anhu).
7. 'Saheefah Sa'ad bin Ubaada' : This is the compilation of the renowned companion of Nabi (sallAllaahu alaihi wasallam), Hadhrat Sa'ad bin Ubaada (radhiAllaahu anhu).
8. 'Suhuf Abi Huraira' : The compilation of more than a thousand Ahaadith of the famous Sahabi Hadhrat Abu Huraira (radhiAllaahu anhu).
9. 'Saheefah Jaabir ibn Abdullaah' : Compiled by Hadhrat Jaabir (radhiAllaahu anhu).
10. 'Muallif Basheer bin Naheek' : This is a compilation of one of the students of Hadhrat Abu Huraira (radhiAllaahu anhu), who reported from him.

These few examples were mentioned in order to establish the fact that

during the era of Nabi (sallAllaahu alaihi wasallam) and the Sahabah (radhiAllaahu anhum) there were many written compilations of the Ahaadith Shareef. The six major Hadith Kitaabs which followed, i.e. Bukhari, Muslim, Abu Dawood etc. were all compiled from these. Through the ages hundreds of thousands of Ulama, Mashaaikh, Auliya Ullaah and their students had relied, studied and illuminated their hearts and souls through these very kitaabs.

Hence the incorrect postulations averred by the likes of Najfi and co. are completely Baatii. They are in actual fact disgracing the Ahaadith of Nabi (sallAllaahu alaihi wasallam) by their regurgitations and on the other hand they are hurting the hearts of millions of Muslims.

In this chapter we have outlined the Shi'ite belief regarding the Qur'aan Shareef and Ahaadith. According to them the present Qur'aan is (Naoothubillah) incomplete and altered in the same way the Tawraah and the Injeel were altered. They even go to such an extent to prove their contemptible beliefs that they invented their own made up Surahs.

Their ignominious beliefs regarding the Ahaadith Shareef have also been presented to you.

Alhamdulillah, the Ahle Sunnat wal Jamaat firmly believe that the Present Qur'aan Shareef is free from man-made blemishes and it is pure and complete and the authenticity of the Ahaadith Shareef is also as clear as the daylight.

At this point it is not difficult to distinguish between the Haqq and the Baatil.

CHAPTER THREE

THE SHI'ITE BELIEF REGARDING RISAALAT (PROPHETHOOD)

After exposing the Shi'ite belief regarding the Kalima Tayyibah, Azaan, pillars of Islaam, Qur'aan Kareem and the Ahaadith, we will begin this chapter by citing a few of the writings of the present-day Imaam of the

Shi'as, Khomeini, in so far as their belief regarding Risaalat is concerned. Firstly, that being because of whom the entire creation was brought into existence, who Allaah Ta'ala has made his beloved, who was made the leader of the entire mankind, who was the Imaam of all the Ambiyaa (alaihimus salaam), who was given the title of 'Rahmatul lil Aalameen', who will be given the honour of 'Maqaam-e-Mahmood' and whose success is echoed in the following words of the Qur'aan Shareef: "On this day have I perfected your religion, and I have completed my favours upon you and I have chosen for you the Deen of Islaam."

That being of whom even the Kaafir historians acknowledge to his being the most honourable and successful leader of all time.

Nevertheless, Khomeini has written that, (Naoothubillah) all the Ambiyaa (alaihimus salaam) especially Nabi-e-Kareem (sallAllaahu alaihi wasallam) were unsuccessful in the enforcement of justice, reformation and training of mankind.

"THE SEAL OF PROPHETS (SALLAllaahU ALAIHI WASALLAM) AND ALL THE PROPHETS (ALAIHIMUS SALAAM) WERE UNSUCCESSFUL IN THE REFORMATION AND TRAINING OF MANKIND AND IN THE ENFORCEMENT OF JUSTICE."

جو نبی بھی آئے وہ انصاف کے نفاذ کے لئے آئے۔ ان کا مقصد بھی یہی تھا کہ تمام دنیا میں انصاف کا نفاذ کریں لیکن وہ کامیاب نہ ہوئے یہاں تک کہ ختم المرسلین (ص) جو انسان کی اصلاح کے لئے آئے تھے اور انصاف کا نفاذ کرنے کے لئے آئے تھے۔ انسان کی تربیت کے لئے آئے تھے لیکن وہ اپنے زمانے میں کامیاب نہیں ہوئے۔ وہ آدمی جو اس معنی میں کامیاب ہو گا اور تمام دنیا میں انصاف کو نافذ کرے گا وہ بھی اس انصاف کو نہیں جسے عام لوگ سمجھتے ہیں کہ زمین میں انصاف کا معاملہ صرف لوگوں کی فلاح و بہبود کے لئے ہو۔ بلکہ یہ انصاف انسانیت کے تمام مراتب میں ہو وہ چیز جس میں انبیاء کامیاب نہیں ہوئے باوجود اس کے کہ وہ اس خدمت کے لئے آئے تھے۔ خدائے تبارک و تعالیٰ نے ان (حضرت ولی عصر ارواحنا له الفداء) کا ذخیرہ کیا ہے۔"

(”اتحاد و یکجہتی“ امام خمینی کی نظریں صفحہ ۱۵ مطبوعہ خانہ فرہنگ ایران لبنان)

"Whichever prophet that came, did so for the enforcement of justice. Their object was also to enforce justice across the whole world, however they were not successful, including the seal of all Prophets (sallAllaahu alaihi wasallam), who came for the reformation of mankind and for the enforcement of justice. He came for the training of mankind but he was unsuccessful in even his own era." ["Ittihaad wa Yakjehti, page 15]

By Khomeini having written that these beings, especially Nabi (sallAllaahu alaihi wasallam) as being unsuccessful in their missions of reformation, training and enforcement of justice he is in actual fact laying an insult at Allaah Ta'ala, because He is the ONE who had appointed these personalities and He has deputed them this mission. The Knower of the Unseen (Allaah Ta'ala) has said the following : "Allaah is well aware as to whom He had given His message (to propagate)." [para 8, Aayat 124]

If an agent or representative of a certain country does not fulfill his duty satisfactorily then it will be said that the government is unworthy. It is a marvel that the trumped-up belief of the Shi'as regarding their Imaamat (which will Insha-Allaah be discussed later), degrades the mantle of Prophethood and grants it second status to their concept of Imaamat. In their attempt to establish their fake concept of Imaamat, the Shi'as have not evaded the great sin and perpetration of claiming that the true and pure speech of Allaah Ta'ala, i.e. the Qur'aan Shareef, as being changed and altered. In the foregoing quotation, Khomeini has, in establishing this belief (that Imaamat is higher than Prophethood), condemned all the Ambiyaa (alaihimus salaam), especially Nabi (sallAllaahu alaihi wasallam) as being unsuccessful in their missions. Thereafter, he claims that their Imaam (who will be an Ummati of Nabi (sallAllaahu alaihi wasallam)), will be successful. This is also another scourging lesson for the Muslim Ummat. Reflect and ponder, Oh intelligent ones!!!

World history bears testimony to this fact that the disciples of Nabi (sallAllaahu alaihi wasallam) conquered Rome and Persia and they trampled the rebelliousness of the rebels. They established justice in the thousands of square miles conquered by the Muslims. Besides the

extremely fortunate Sahabahs (radhiAllaahu anhum), each and every subject of Nabi (sallAllaahu alaihi wasallam) made the spiritual reformation and training of hundreds of thousands of people. Amongst these luminaries were personalities such as Hadhrat Sayed Abdul Qadir Jailani, Hadhrat Kwaja Baha-e-Deen Zakariyya Multani, Hadhrat Kwaja Nizaamud Deen Auliya, Hadhrat Mujaddid Alfe Thaani, Hadhrat Kwaja Mu'inud Deen Chisti Ajmeri, Hadhrat Haji Imdadullah Mahaajir Makki (rahmatullaahi alaihim ajmaeen) etc.

We are all very well aware that the disciple of Nabi (sallAllaahu alaihi wasallam), Hadhrat Umar Farooq (radhiAllaahu anhu) had set an exemplary standard of justice. This standard (Adal-e-Farooqi) is used upto present times as a yardstick in the establishment of justice systems. If this is the condition of the disciple, then how could the teacher of this student have been unsuccessful ?

That being who used to say that on the day of Qiyaamah, my Ummat will be in the majority of those who will be entering Jannat. Was his condition such that he could not effect the reformation of this followers, disciples and companions? There can be no greater affront and slight upon the being of Nabi (sallAllaahu alaihi wasallam) and his mantle of prophethood.

NAOOTHUBILLAH, THE FOLLOWERS OF NABI (sallAllaahu alaihi wasallam) ARE UNFAITHFUL WHILST THE FOLLOWERS OF KHOMEINI ARE FAITHFUL

At the close of Khomeini's (miserable) life he made a wasiyat (bequest), which was to be read out after his demise by his son Ahmed Khomeini. When he expired, this bequest of his was published in Iran in different languages. In this bequest, Khomeini vehemently claims that his followers are better than the followers of Nabi (sallAllaahu alaihi wasallam). He also attempted to initiate this belief that the followers of Nabi (sallAllaahu alaihi wasallam) are cowards and deceits and that his followers are brave and faithful. His bequest reads as follows :

"THE PRESENT DAY IRANIAN NATION IS BETTER THAN THE NATION OF HIJAAZ ARABIA), KUFA AND IRAQ.

موجودہ ایرانی قوم صدر اسلام کی مجازی، کوئی اور عراقی اقوام سے بہتر ہے

عین جرات کے ساتھ دعویٰ کرتا ہوں کہ آج کی ایرانی قوم اللہ اس کی کردندوں کی آبادی آج کے دور میں رسول اللہ صلی اللہ علیہ وآلہ وسلم کے دور کی مجازی اور امیر المومنین (علی) وصین ابن علی صلوات اللہ وسلامہ علیہما کے دور کی کوئی اور عراقی اقوام سے بہتر ہے۔

دور رسول اللہ صلی اللہ علیہ وآلہ وسلم کے مجاز میں مسلمان بھی ان کی اطاعت نہیں کرتے تھے اور مختلف بہانے بنا کر محاذوں پر نہیں جاتے تھے جس پر اللہ تعالیٰ نے سورۃ توبہ میں کچھ آیات کے ذریعے ان کو سرزنش کرتے ہوئے عذاب کی وعید سنائی ہے اور اس حد تک ان کو جھوٹ کی نسبت دی کہ نقل (شدہ ہدایت) کے مطابق آپؐ نے منبر سے ان پر لعنت بھیجی اور حضرتؑ اور کوفہ والوں نے اس حد تک امیر المومنینؑ کے ساتھ غلط سلوک اور ان کی نافرمانی کی کہ آنحضرتؑ کے شکوے نقل و تاریخ کی کتب میں مشہور ہیں اور عراق و کوفہ کے ان مسلمانوں نے سید الشہداء علیہ السلام کے ساتھ وہ سلوک کیا جو کیا اور جن لوگوں نے اللہ کی شہادت میں اپنے ہاتھوں کو آلودہ نہ کیا یا تو وہ میدان سے فرار ہوئے یا اس تائیدی جرم کے واقع ہونے تک بیٹھے رہے۔ لیکن آج دیکھتے ہیں کہ ایرانی قوم مسلح افواج، پولیس، سپاہ و پاسداران، اور بیچ کی مسلح فوجوں کے قبائل اور رضا کاروں کی عوامی طاقتوں اور محاذوں پر موجود افواج سے لے کر محاذ کے پیچھے موجود عوام تک انتہائی جذبہ و شوق سے کس طرح کی قربانیاں دے رہے ہیں اور کتنی دزمیدار داستان تخلیق کر رہے ہیں اور دیکھتے ہیں کہ ہم سے ملک کے محترم عوام کتنی گنا نقد امداد کر رہے ہیں اور شہداء کے لواحقین اور جنگ سے متاثرہ افراد اور ان کے متعلقین بہادارانہ انداز کے چہروں اور اشتیاق و اطمینان سے بھرپور گفتار و کردار کے ساتھ ہمارے سامنے آتے ہیں اور یہ سب کچھ اللہ تعالیٰ، اسلام اور ابدی زندگی کی نسبت ان کے عشق و جذبہ اور پختہ ایمان کی وجہ سے ہیں۔ ذرا ایک نہ وہ حضور اکرم صلی اللہ علیہ وآلہ وسلم کے محضر مبارک میں ہیں اور نہ امام معصوم صلوات اللہ علیہ کی بارگاہ میں اور اس لئے سبب غیب پران کا ایمان و یقین ہے اور مختلف پہلوؤں میں کامیابی اور فتح کا راز یہی ہے۔ اسلام کو فخر کرنا چاہیے کہ اس طرح کے فرزندان کی تربیت کی ہے، ہم سب فخر کرتے ہیں کہ اس قسم کے دور میں اور اس طرح کی قوم کے

ساتھ ہیں۔ (امام مہدیؑ کا سیاسی و اعلیٰ وصیت نامہ، صفحہ نمبر ۳۶-۳۷، ناشر خازنہ جعفریہ پاکستان)

I am fervent in my claim that the present day Iranian nation and its hundreds of thousands of inhabitants are, in this era, better than the nation of Hijaaz during the era of Nabi (sallAllaahu alaihi wasallam) and the nation of Kufa and Iraq during the era of Ameerul Mu'mineen (Ali) and Hussein ibn Ali (salawaatullahi wa Salaamuhu alaihim).

During the era of Nabi (sallAllaahu alaihi wasallam) even the Muslims in Hijaaz were not obedient to him. They used different excuses to dodge participating in battles. This is borne out in Surah Tawbah, where Allaah Ta'ala admonished some of the Sahabahs for not participating in battle, and they were warned of a severe punishment. They were chastised to such an extent that lies were attributed to them. It has also been reported in some narrations that Nabi (sallAllaahu alaihi wasallam) cursed such people. The people of Iraq and Kufa were so disobedient to Ameerul Mu'mineen (Hadhrat Ali), that in the kitaabs of history and the narrations of Nabi (sallAllaahu alaihi wasallam) these occurrences are famous. The inhabitants of Iraq and Kufa conducted themselves in a very disorderly fashion with Sayedus Shuhadaa (Hadhrat Ali (radhiAllaahu anhu)).

Amongst them were those who had stained their hands with his Shahaadat, or those who had fled from the battlefield or those who sat one side through this whole historical felony.

However, today we see that from the Iranian armed forces, police force and the secret service to the national and tribal strength and from the presence of the army for battle to the defending armed forces (those who are not at the forefront) and the general public, there is an extreme great sense of enthusiasm and zeal to sacrifice their lives. We also see the great assistance rendered by our revered public and those who have joined the ranks of Martyrdom. We also see those eager to do battle and their faces shining with vigour, bravery and contentment. All this is owing to their desire for Allaah Ta'ala, Islaam, the eternal life and their concrete faith. This is notwithstanding the fact that they are not in the blessed company of Nabi (sallAllaahu alaihi wasallam) nor are they in the era of the sinless Imaam. They have their faith in the unseen. This is the secret of many successes and victories. This is the pride of Islaam, that so many peoples' training was made. We should all be very proud of the fact that in such an era we are amongst such nation. "Ulema Khomeini's political

Khomeini has shamelessly not only defiled our Nabi (sallAllaahu alaihi wasallam)'s nation, in fact those personalities for whom he has so much affection (i.e. Hadhrat Ali and Hadhrat Hussein (radhiAllaahu anhuma)), and who he considers to be better than the prophets, he has, in comparing their nation also to his own, regards his own (Khomeini's) nation to be more loyal and that the others are all worthy of Allaah Ta'ala's punishment, they have been cursed, they are cowards, they flee from the battlefield etc, etc.

However regarding his own nation he has written that, the Iranians are a nation who sacrifice with extreme eagerness and zeal. They are brave, powerful, loyal, have firm faith etc, etc. Khomeini's concluding sentence in this bequest of his is also worth pondering over : *"This is the pride of Islaam, that so many peoples' training was made. We should all be very proud of the fact that in such an era we are amongst such a nation."*

Together with this we should (once again) also deliberate over the following statement made by Khomeini (repeated from above) :

جو بی بھی آئے وہ انصاف کے نفاذ کے لئے آئے - ان کا مقصد
بھی یہی تھا کہ تمام دنیا میں انصاف کا نفاذ کریں لیکن وہ کامیاب
نہ ہوئے یہاں تک کہ ختم المرسلین (ص) جو انسان کی اصلاح کے لئے
آئے تھے اور انصاف کا نفاذ کر کے آئے تھے - انسان کی تربیت کے
لئے آئے تھے لیکن وہ اپنے زمانے میں کامیاب نہیں ہوئے -

"Whichever prophet that came, did so for the enforcement of justice. Their object was also to enforce justice across the whole world, however they were not successful, including the seal of all Prophets (sallAllaahu alaihi wasallam), who came for the reformation of mankind and for the enforcement of justice. He came for the training of mankind but he was unsuccessful in even his own era." [Itihaad wa Yakjehti, page 15].

"THE ERA OF PROPHETHOOD WAS AN ERA OF IGNORANCE FOR WOMEN"

The daughter of Khomeini, Lady Zuhra, whilst on a visit to Pakistan, mentioned the following in answer to a question which is totally in conflict to the teachings of the Qur'aan, she said it in defence of the then prime minister of Pakistan, Benazir Bhutto:

"THE ERA OF PROPHETHOOD WAS AN ERA OF IGNORANCE FOR WOMEN" - Declaration of Khomeini's daughter.

صاحبزادی خاتم الزہرا مصطفویؐ نے "جنگ" فورم میں خواتین کے سوالوں کا جواب دیتے ہوئے کیا۔ جس کی میراثی کے فرائض کا حق قریم نے ادا کیا۔ انہوں نے کہا کہ محترمہ بننے کے لیے بننے کے لیے قریم بننے پر ایمان کی عوامیت خوش ہے اگر کچھ لوگ یہ کہتے ہیں کہ اس عہد میں عورت کی سربراہی کا ثبوت نہیں ملتا تو اس لیے کہ وہ دور جمال کا تھا اور اس وقت کوئی صورت اتنی تعلیم یافتہ اور تجربہ کار نہیں تھی کہ سربراہی کے عہدے پر فائز ہو سکتی۔ انہوں نے کہا کہ عورت اور مردوں کے برابر ہیں۔

**● خواتین کے لیے عہدہ
رسالت و خلافت
دو بجاہلیت تھا۔
نجیٹی کی پیڈٹی کا انکشاف**

(جنگ راولپنڈی ۱۸ جنوری ۱۹۹۰ء ہفت روزہ تکبیر کراچی یکم فروری ۱۹۹۰ء)

The Lady Zuhra, in giving answers to questions posed to her at a seminar organised by 'Jang', said 'The people of Pakistan are very pleased at the appointment of Benazir Bhutto as their Prime Minister. If anybody claims that during the best of eras (i.e. the time of Nabi (sallAllaahu alaihi wasallam)) there were no female leaders, then this was so because that was an era of ignorance and at that time there was no woman who was so well learned or experienced that she could lead a nation. She also said that men and women are equal.' ['Jang', Raulpindi, 18 January 1990]

It is extremely astonishing that the era of Prophethood and the era of the Khilaafat-e-Raashida is well renowned to be the best of eras in the history of mankind, where knowledge and power were at its peak, yet the family

of Khomeini aver this to have been an age of ignorance and darkness. They see their own government as being at the pinnacle of all goodness.

"NABI (SALLALLAAHU ALAIHI WASALLAM) COULD NOT ESTABLISH AN ISLAAMIC GOVERNMENT" NAOOTHUBILLAH

During his tour of Pakistan, the son-in-law of Khomeini, Doctor Mahmood Baroojarwi, whilst giving an interview to the 'Daily Mashriq' said the following ;



آیت اللہ خمینی کے داماد ڈاکٹر محمود برجواری نے انٹرویو

ممکن ہی نہیں کہ وہ اس راستے سے ہٹ جائیں لہذا انقلاب کی راہ میں کوئی حائل پیدا نہیں ہو گا بلکہ موجودہ رہبر آیت اللہ خامنہ ای کی قیادت میں انقلاب روز بروز مستحکم ہو رہا ہے اسی بنیاد پر پورے عالم اسلام میں ایک ہی حکومت قائم کی جا سکتی ہے۔

"روزنامہ مشرق" لاہور ۳۱ جنوری ۱۹۹۰

وہ اسلامی حکومت جیسا کہ
خدا چاہتا تھا حضورؐ اپنی خواہش کے مطابق قائم نہیں کر سکے
وہی حکومت اور وہ نظام جسے اسلامی کہتے ہیں جس کی بنیاد
ایمان میں رکھی گئی ہے کہ امام مبینی کے بعد کوئی
ظلام پیدا نہیں ہوا ان کی جگہ آیت اللہ خامنہ ای کو سربراہ
بنایا گیا جو امام کی آرزوؤں اربابوں کو جانتے ہیں اس لئے یہ

"INTERVIEW WITH THE SON-IN-LAW OF AYATOLLAH KHOMEINI

Nabi (sallAllaahu alaihi wasallam) could not establish that type of government system which was desired by Allaah Ta'ala. That system of government which can be termed Islaamic has been founded in Iran, owing to the fact that after Imaam Khomeini there was no vacuum which was created. In his place Ayatollah (Khomeini's successor) was appointed, who knew the ideals and aspirations of Khomeini, hence it was not possible that he strayed from the path..." ["Daily Mashriq", 31 January 1990].

Doctor Mahmood, has spoken with such audacity regarding our beloved Nabi (sallAllaahu alaihi wasallam), whilst in a host country. He said that, Naoothubillah, Nabi (sallAllaahu alaihi wasallam) could not establish a government the way Allaah Ta'ala had desired and Iran has managed to do this. He further claims that in the entire world, the Iranian government is the only Islaamic one.

The Haramain Shareefain is a sanctified and consecrated place, however the actions carried out by the pilgrims of Iran, especially after the Iranian revolution, at the blessed places of Makkah Mukarrama and Madinah Munawwarah, during their Hajj and Umrah, are such that the pilgrims from the rest of the world can witness for themselves. Not only this, in fact they hurl curses at the blessed companions of Nabi (sallAllaahu alaihi wasallam), Hadhrat Abu Bakr and Umar (radhiAllaahu anhum), right in the presence of Nabi (sallAllaahu alaihi wasallam) at the Rodha-e-Mubarak. They also, collectively and individually, hurl abuse at the Sahabah (radhiAllaahu anhum) whilst they are at Baqi (graveyard of Madinah). Occasionally, fights break out between them and the Saudi police because of this. If their Hajj kitaabs are presented before you, you will see that it is full of curses and abuse for the Sahabah (radhiAllaahu anhum). After the Iranian revolution, Khomeini had set the whole world's Shi'as in action in establishing this revolution. He even incited the Pakistanis to overthrow Zia-ul-Haqq. War broke out with his neighbouring country of Iraq. General leadership was thrown into jeopardy. Owing to this policy of his, hundreds of pilgrims lost their lives in the Haram of Makkah during 1987 and blood flowed in the holy land of Makkah.

It is a well established fact that explosives were found on some Iranian pilgrims at the Jeddah airport on the 3 Zil-Hijjah 1404 Hijri. This news was carried all over the world in many newspapers.

Whatever the Iranians are perpetrating upon their neighbours, Afghanistan, is clear for all to see. Iran, India, Russia etc. have joined forces in arming the forces opposing the Taliban. Whereas, to date the Taliban have not even opposed or overstepped the borders of Iran. The Iranians are the ones who are penetrating the borders of Afghanistan and the blame is being placed upon the Pakistanis.

The downfall of the Taliban is only this that they are Sunni Hanafis and they have established governments similar to that of the Khulafah-e-Rashideen in all the areas under their control. The result of this is that

they have peace. Because they are Sunni and not Shi'a, the Iranians cannot tolerate them. Another aspect is this that since the Taliban have very close links to the Pakistani government and this will undoubtedly result in trade links between Pakistan and the free Russian state, after they (Taliban) have taken control of the whole of Afghanistan, this is unpalatable for the Shi'as, as they desire this for themselves.

The Iranian revolution, which appeared to be a general Islaamic revolution was in actual fact a pure Shi'ite revolution. The following is clearly written in the Iranian constitution :

"ایران کا سرکاری مذہب اسلام اور جعفری اثنا عشری ہے یہ اصل ہمیشہ کے لئے ناقابل
ترمیم و تغیر ہے"

("جمہوریہ ایران کا آئین" صفحہ ۹ زیر عنوان اصل نمبر ۱۲ "مطبوعہ ایرانی سفارت خانہ اسلام آباد")

"The religion of the state of Iran is Islaam and Jafari, Ithna Ashari. This basis is forever, and it is not open to any amendment nor abrogation."

This is also astonishing justice that, the Iranians have declared their state as *"the state of Jafari, Ithna Ashari"*, whilst relying on the majority. Whereas, if the state of Pakistan had to declare itself as a Sunni Hanafi state, relying on its majority of Sunni Hanafis, then the Shi'as of Iran and Pakistan would kick up a row. They have, for this very reason established an organisation for the establishment for the Fiqh of Jafaria, in direct opposition to the Hanafi Fiqh. From this platform of theirs, they have attained some success in depriving the majority of their permissible and constitutional right.

THE CLAIM OF THE SUCCESSOR OF KHOMEINI - KHOMEINI HAS
ATTAINED THE RANK OF 'MAQAAM-E-MAHMOOD' NAQOOTHUBILLAH

In the Qur'aan Shareef, Allaah Ta'ala has said regarding his beloved Nabi (sallAllaahu alaihi wasallam) :

"And remain awake some portion of the night, this is extra for you, soon

your Rabb will elevate you to the stage of 'Maqaam-e-Mahmood.'

In this Aayat, Allaah Ta'ala has undertaken to grant the state of 'Maqaam-e-Mahmood' to Nabi (sallAllaahu alaihi wasallam). In the Ahaadith Shareef Nabi (sallAllaahu alaihi wasallam) has clearly stated that 'Maqaam-e-Mahmood' is *only* for him, and the predecessors and successors will desire this. Also, every Muslim makes this du'aa after every Azaan that this state of 'Maqaam-e-Mahmood' be granted to Nabi (sallAllaahu alaihi wasallam).

It is lamentable to note what the successor of the leader of the Iranian revolution, Ayatollah Khamenei, mentioned whilst rendering a farewell message during the funeral rites of Khomeini. He said in praise of Khomeini, that the Aayat of the Qur'aan Shareef (mentioned above and specifically addressed to Nabi (sallAllaahu alaihi wasallam)) referred to Khomeini- that the 'Maqaam-e-Mahmood' is granted to Khomeini (Astaghfirullah wa La Howla wa la Quwwata Illa Billah) [This appears in the publication 'Wahdat Islaami' no.57 Special edition]

فحش اسلام

○ شمارہ ۵۷ - خصوصی اشاعت ○ منابت مجبوری اسلامی ایران ○ ایف ۶/۲ - اسلام آباد ○

چہلم کے موقع پر رہبر انقلاب آیت اللہ خامنہ ای کا یادگار پیغام

اور مسلمانان عالم کے لئے مہر و محبت کا اظہار
کر کے "آيَتَدَّ اَوْ عَلٰی الْكُفَّارِ رَحْمًا
يَبْتَلٰهُمْ" کا منظر کامل بن گئے اور اپنی غلصت
و عادن و آف و زاری اور تہجد نے انہیں "عسین
اِنْ يَتَعَثَّلَ رَبُّكَ مَقَامًا مَّحْمُودًا" کے
مقام پر فائز کر دیا۔

پالیس دن بند کر دیں کہ جہائے امام
وہ و درج خدا وہ نفس پاکیزہ میقات کو چلے گئے
ہیں، انہوں نے خدا کے بھر دعدانیت میں ٹھکانا بنا
لیا ہے، انہوں نے بزم حکومت کو اپنے وجود سے
آراستہ کیا ہے۔
وہ مشرکین و کفار کے لئے نفرت و بیزاری

The Shi'as have created a new belief, separate to that of the Muslim Ummat, by the name of 'Imaamat'. According to them this belief holds a status in their religion as high as Tauheed, Risaalat and belief in Jannat and Jahannam. This belief of theirs is so menacing, that the Ulama of Islaam have, in many languages written in opposition to this. We will not at this juncture discuss this issue, however we wish to highlight this, that their belief not only belittles the concept of Risaalat, in fact it negates the belief in 'the seal of all prophets'.

"The belief in that Imaamat which we Shi'as believe in, the Ahle Sunnat were not adherents to this belief since its inception."

The famous Iranian Shi'a leader, Murtadha Mutahhari has written the following in opposition to the Ahle Sunnat regarding their belief in Imaamat :

"ہم کہتے ہیں شرائط امام یہ ہیں کہ وہ معصوم ہو اور منصوص ہو یعنی اللہ اور اس کے رسول کی طرف سے معین و مقرر کیا گیا ہو اور وہ کہتے ہیں ایسا نہیں ہے جبکہ شیعہ جس امامت کا عقیدہ رکھتے ہیں اہل سنت سرے سے اس کے معتقد نہیں ہیں۔"

(رد مای رسالہ "توحید" صفحہ ۴۶ مطبوعہ قم ایران)

"We say that the conditions of Imaamat are as follows: he is sinless and he is Mansoos, i.e. he is specially chosen by Allaah Ta'ala and Nabi (sallAllaahu alaihi wasallam). They (Ahle Sunnat) refute this, whereas the belief in that Imaamat which we Shi'as believe in, the Ahle Sunnat were not adherents to this belief since its inception." [Bi-Monthly publication of 'Tauheed', page46]

"Imaamat is better than prophethood, and all the Imaams are better than all the prophets."

Mullah Baqir Majlisi has written : "The stage of Imaamat is better than that of Prophethood." [Hayat ul Uloom, page 10]

The following is also written in a footnote in the 2nd volume of the same book on page 787 : "Janaab Ameer (Hadhrat Ali) and all the Imaams (alaihimus salaam) are better than all the prophets."

In keeping with the beliefs and writings of Baqir Majlisi and other Shi'a writers, the present day Shi'a Imaam Khomeini has written the following:

از ضروریات مذهب ما است کہ کسی بہ مقامات معنوی ائمہ (ع)
نرسد حتی ملک مقرب و نبی مرسل۔
(ولایت فقیہ صفحہ ۵۸ مطبوعہ قم ایران)

"Amongst the necessary beliefs of our religion is this belief that our Imaams have attained that rank which no Angel nor prophet has ever reached." ['Wilaayat Faqih', page 58]

"It was Waaajib (necessary) for Hadhrat Muhammed (sallAllaahu alaihi wasallam) to bring faith in the Risaalat and Imaamat of Hadhrat Ali (radhiAllaahu anhu)"

From the concocted Shi'ite belief of Imaamat to Wilaayat, the Shi'as have gone from where to where. The Shi'ite Mujtahid Muhammed Yaawar Hussein Jafari has written the above in his kitaab '16 Mas'alas' on page 111.

البد جب ہم لے انبیاء سے عہد لیا۔ اور خاص طور پر تم
سے اسے (حضرت محمدؐ) اندوختے، ابراہیمؑ، موسیٰؑ اور عیسیٰؑ سے
اندیبا ہم نے ان سے پگھلا دیا۔
حضرت محمدؐ سے بھی یہی عہد لیا گیا کہ جب کتاب کا نازل ہوا
ہے تو رسول آئے گا، اس پر ایمان لانا اور اس کی مدد کرنا یہ ظاہر
ہے کہ تصدیق رسالت ماسوائے علیؑ کے کسی اور نے نہ کی، کیونکہ
یہ کھلی معمولی بات نہ تھی، بلکہ دنیا کو یہ بتانا کہ کلام خدا برحق ہے
اور یہ تمام نبیوں کا سرور اور نبی ہے۔ صرف وہ ہی کر سکتا تھا جس

ہیں مہیوں کی تمام صفات موجود ہیں اور وہ ماسوائے حضرت علیؑ
 اندک کسی میں نہ ہو سکتی تھیں۔ اب رسول خدا حضرت محمدؐ پر واجب
 ہو گیا تھا کہ وہ علیؑ کی رسالت و امامت اور ولایت کا اعلان کرے
 چنانچہ انھوں نے کیا اور کئی مواقع پر کیا۔ خصوصاً غدیر خم پر تو ایسا
 اعلان کیا کہ جسے بھلانے والے بھلا نہ سکتے تھے۔ حضرت عیسیٰؑ
 کو اگر زمانہ حضرت محمدؐ ملتا تو ان پر واجب ہو گا۔ وہ حضرت محمدؐ
 ایمان لاتے اور اعدا کر دیتے۔ اور حضرت محمدؐ پر واجب ہوا کہ علیؑ
 کی رسالت اور امامت پر ایمان لائے۔ اب اگر حضرت عیسیٰؑ کو
 حضرت علیؑ کے وقت میں آنا پڑے تو کیا آپ کا خیال ہے کہ
 وہ علیؑ پر بسبقت لے جائیں گے؟ محض ناممکن۔

پس اندازہ کیجئے کہ علیؑ کس قدر بلند نظر آتے ہیں
 بہریکت حضرت علیؑ رسول بھی ہیں، امام بھی ہیں اور حضرت محمدؐ
 نذیر بھی ہیں۔ اور صرف یہی نہیں بلکہ بارہویں رسول سے۔

(عکس صفحہ نمبر ۱۱۱ ~ ۱۹ مسئلے "از محمد یادر حسین جعفری

ناشر ادارہ علوم السلام اصغری منزل سائندہ کلاں لاہور)

Mirza Ghulaam Ahmed Qadiani was declared a Kaafir due to his great sin of claiming prophethood after Nabi (sallAllaahu alaihi wasallam), only for himself. Whilst on the other hand, here we have not only twelve Imaams being declared prophets but also (Naoothubillah), that it was Waajib upon Nabi (sallAllaahu alaihi wasallam) not only to proclaim the Risaalat and Imaamat of Hadhrat Ali (radhiAllaahu anhu), but also to believe therein. Whereas, Hadhrat Ali (radhiAllaahu anhu) was subservient to Nabi (sallAllaahu alaihi wasallam). He was an Ummati and the fourth Khalifah. If this spurious claim of theirs that Nabi (sallAllaahu alaihi wasallam) had to bring faith in Hadhrat Ali (radhiAllaahu anhu), is not a negation of the seal of prophethood and Risaalat, then what else can

”اول کے کہ بہ اوبیت کند محمد باشد“
(عن یقین صفحہ ۳۴۷)

NAOOTHUBILLAH, "NABI (SALLALLAAHU ALAIHI WASALLAM) WILL
PLEDGE ALLEGIANCE AT THE HANDS OF IMAAM MAHDI."

Mullah Baqir Majlisi has written regarding the first person to pledge allegiance at the hands of Imaam Mahdi :

"The first person to take the pledge of allegiance at the hands of Mahdi, will be Muhammed (sallAllaahu alaihi wasallam)." (Astaghfirullah!)

This is also one of the macabre results of the Shi'as belief in Imaamat, that Nabi (sallAllaahu alaihi wasallam) will become a Mureed of one of his subservient's and Ummati's.

SHI'ISM AND MUT 'A (TEMPORARY MARRIAGE)

The rebelliousness of the Jews and Christians is mentioned in the Qur'aan Shareef, in that they, in their insane love for their prophets, regarded them as (Naoothubillah) the sons of Allaah Ta'ala. Then they themselves claimed to be the sons of Allaah Ta'ala. The Shi'as also, with their belief in Imaamat, have slowly reached this stage in their love for their Imaams, that they, Naoothubillah, claim that by executing the vile act of Mut'a, one can not only reach the stage of the Imaams, in fact, (Astaghfirullah), they claim that one can reach the stage of Nabi (sallAllaahu alaihi wasallam).

A renowned Shi'a Aalim, Mullah Fathullah Kaashaani, has quoted in 'Tafseer Mihaajus Saadiqeen' on page 493, the following, whilst attributing it to Nabi (sallAllaahu alaihi wasallam):

NAOOTHUBILLAH, -One who makes Mut'a four times will attain the rank of Nabi (sallAllaahu alaihi wasallam)

مَنْ تَمَتَّعَ مَرَّةً كَانَ دَرَجَتُهُ كَدَّرَجَةِ الْحُسَيْنِ
عَلَيْهِ السَّلَامُ، وَمَنْ تَمَتَّعَ مَرَّتَيْنِ، فَدَرَجَتُهُ كَدَّرَجَةِ الْحَسَنِ عَلَيْهِ السَّلَامُ،
وَمَنْ تَمَتَّعَ ثَلَاثَ مَرَّاتٍ كَانَ دَرَجَتُهُ كَدَّرَجَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ،
وَمَنْ تَمَتَّعَ أَرْبَعَ مَرَّاتٍ فَدَرَجَتُهُ كَدَّرَجَتِي.

(تفسیر منہاج الصادقین جلد دوم صفحہ ۴۹۳ مطبوعہ ایران
بحوالہ " نام و نسب " صفحہ ۴۶۹ از صاحبزادہ نصیر الدین صاحب گولڑہ شریف)

"One who makes Mut'a once will attain the rank of Hussein (alaihi salaam), one who makes Mut'a twice will attain the rank of Hasan (alaihi salaam), one who makes Mut'a thrice will attain the rank of Ali ibn Taalib (alaihi salaam), and the one who makes Mut'a four times will attain my rank." (Naoothubillah!)

If worst comes to worst, we assume the Shi'a belief of Mut'a to be from amongst the highest forms of Ibaadat, even then by one performing 20+ Hajj, reading thousands of Rakaats of Salaat, completing the Qur'aan Shareef hundreds of times or even sacrificing ones life (for Islaam), can one ever reach the stage of Hadhrat Ali, his two sons, Hadhrat Hassan and Hussein (radhiAllaahu anhum) and that of Nabi (sallAllaahu alaihi wasallam) ? Can there be a greater disgrace than this upon Risaalat and Imaamat ?

A FEW MORE 'VIRTUES' OF THE SORDID ACT OF MUT'A, BY THE PEN OF MULLAH BAQIR MAJLISI.

Every Muslim knows well the importance of the act of Mut'a, and they

contort at even the mention thereof, nevertheless, the Shi'a religion holds it in such a high esteem, that they regard it as being even more virtuous than Salaat, Roza and Hajj etc.

Mullah Baqir Majlisi writes the following : [May Allaah Ta'ala save us from such filthy regurgitations]

جو شخص اپنی عمر میں

ایک قدمہ کر چکا وہ اہل بہشت ہے۔ وہ مرد چنے مستحکا ادا کیا اور وہ عورت جو مستحکمپئے
آزاد ہوئی جب وہ لوگوں اہم ہتھے ہیں تو ایک لڑختہ نائل ہونا ہی واجب ہے کہ وہ لوگوں اپنی
خاوت سے نکلتے ہیں وہ انکی حفاظت کرتا ہے۔ وہ لوگوں آپس میں گفتگو کرنا سب سے بڑا گناہ ہے کہ
جب وہ لوگوں ایک دوسرے کا ہاتھ پھنساں تو انکی انگلیوں کو انکے گناہ ٹپکتے ہیں۔ وہ وہ
جب آپس میں بوسہ لیتے ہیں تو حق تعالیٰ کو ہر بوسہ کے ساتھ حج و عمرہ کا ثواب عطا فرماتا
ہے وہ وہ لوگوں میں مباشرت میں جب تک مصروف رہتے ہیں پر وہ گناہ عالم ہر لذت شہوت
کے ساتھ ان کے نامہ عمل میں پھاڑوں کے برابر ثواب تحریر کرتا ہے جب وہ وہ فارغ ہوتے
اور غسل کرتے ہیں درحالیکہ وہ یہ جانتے ہیں اور یقین رکھتے ہوں کہ حق سبحانہ تعالیٰ ہمارا خدا
ہے اور مستحکمنا سنت رسول مقبول ہے تو خدا تعالیٰ فرشتوں سے خطاب کرتا ہے کہ میرا ان
وہ لوگوں بندوں کو دیکھو جو اٹھے ہیں اور اس علم یقین کے ساتھ غسل کر رہے ہیں کہ میں انکا
پروردگار ہوں تم گواہ رہو کہ میں نے ان کے گناہوں کو بخش دیا۔ ان کے جسم کے کسی بال سے
پانی گرنے بھی نہیں پاتا کہ وہ وہ کیلئے ایک ایک بال کے عوض دس دس ثواب لکھ دیے جاتے
اور دس دس گناہ بخش دئے جاتے اور ان کے مراتب میں اس درجہ بلند کر دی جاتی ہیں
ماویان حدیث جناب سلمان مغیرہ بیان کرتے ہیں کہ امیر المومنین علیؑ اٹھے اور عرض کیا
کہا حضرت میں آپکی تصدیق کرنا والا ہوں یہ ارشاد ہوا کہ جو شخص اس کا ریشہ میں سنی کہے
اس کیلئے کیا ثواب ہے؟ حضرت نے فرمایا کہ اسکا ثواب بھی مستحکم نیا لوگوں کے ثواب کے مانند
ہے پھر جناب امیر نے عرض کیا کہ مستحکم نیا لوگوں کا کیا ثواب ہے؟ حضرت نے فرمایا وہ وہ
قاسم ہو کر جب غسل کرتے ہیں تو جیسے قطرے انکے بدن سے گرتے ہیں ان سے حق تعالیٰ
ایسے فرشتے خلق فرماتا ہے جو تبسح و تغدیس لے دی جاتے ہیں اور اسکا ثواب ناقیاست

دو آدمی کو پہنچتا ہے۔ ہر مسئلے جہانبا میرے فرمایا کہ جو شخص اس سنت کو دشوار سمجھے
 اللہ اس پر عمل نہ کرے اور میرے شیعوں سے نہیں ہر آدمی اس سے بیزار ہوں۔

(رسالہ "مجالہ حسنہ" از ملا باقر مجلسی صفحہ ۱۵)

"That person who makes Mut'a even once in his lifetime, is from amongst the dwellers of Jannat. When the man who intends Mut'a and the woman who is willing get together and sit in solitude, an angel descends and protects them until they separate. The speech between the two of them is of the stage of Tasbeeh. When they touch hands then their sins fall from their fingers. When they kiss each other then Allaah Ta'ala grants each of them the reward of a Haj and Umrah, when they become intimate then with every passion and desire of theirs, Allaah Ta'ala grants each of them mountains of reward. When they have completed and are busy bathing, then as long as they have this belief that Allaah Ta'ala is their Creator and that Mut'a is the Sunnat of Nabi (sallAllaahu alaihi wasallam), then Allaah Ta'ala addresses the angels and says 'Look at my two slaves who have arose, and they bath with this knowledge and firm belief in mind that I am their Creator. You bear witness that I have forgiven all their sins. Even before a drop of water falls from the hair of each of them. they are rewarded with ten Thawaabs, and ten sins are dropped off from their books, and their stages are being raised ten fold. Hadhrat Salmaan etc. and other narrators of Hadith have recorded that Hadhrat Ali (radhiAllaahu anhu) once arose and said 'Oh Hadhrat, I bring faith in you. I have one request; what is the reward for that person who strives greatly in this good work (i.e has firm faith in you) ?' Hadhrat replied ' His reward in like that person who makes Mut'a.' Then Ameerul Mu'mineen asked 'What is the reward of one who makes Mut'a?' Hadhrat replied 'That person who when completed with the act of Mut'a has a bath, then as many drops of water falls off his body, Allaah Ta'ala creates that many angels who make Tasbeeh and sanctify this person. This reward carries on upto Qiyaamah.' Upon hearing this Janaab Ameer (Hadhrat Ali (radhiAllaahu anhu)) said 'That person who finds it difficult to do this Sunnat and he does not act upon it, he is not from amongst my Shi'a (sect), and I am far from such a person.'" ['Ujaala Hasani' page 15]

The text of Mullah Baqir Majlisi regarding the vile act of Mut'a was cited before you. Reflect once again over the contents thereof :

"That person who when completed with the act of Mut'a has a bath, then as many drops of water falls off his body, Allaah Ta'ala creates that many angels who make Tasbeeh and sanctify this person. This reward carries on upto Qiyaamah."

Is this not a direct slight and insult at the pure and sinless Angels of Allaah Ta'ala ?

In the foregoing pages the Shi'ite beliefs were briefly presented before you, with quotations from them. Their present day Imaam Khomeini was expressly quoted, which is distributed in Pakistan, from Iran. Any Muslim who loves Nabi (sallAllaahu alaihi wasallam) more than his own parents can never remain quiet at this direct insult to Islaam. This affront to Islaam must be stopped. May Allaah Ta'ala give us all the Tawfeeq to distinguish right from wrong and may HE protect us from this onslaught of Baatil.

CHAPTER FOUR

THE SHI'ITE BELIEF REGARDING THE UMMAH AATUL MU'MINEEN

Allaah Ta'ala has made the pure wives of Nabi (sallAllaahu alaihi wasallam) as mothers to this Ummat. Allaah Ta'ala says :

"The Believers should have more affection for the Nabi than they have for themselves, and his wives are their mothers."

In another place Allaah Ta'ala says :

"Pure women are for pure men, and pure men are for pure women and those people (referring here especially to Hadhrat Aisha (radhiAllaahu anha) are free from all that which they (Munaafiqs) say. For them (the Sahabah (radhiAllaahu anhum) there is forgiveness and a honourable sustenance." [Para 18, Aayat 26, Surah Noor].

Allaah Ta'ala has referred to the wives of Nabi (sallAllaahu alaihi

wasallam) with the honour of the Ummat calling them 'Ummul Mu'mineen' (mother of the believers). Every astute and intelligent person knows exactly how he/she should treat and interact with their mothers. Even the Kuffaar know the honour due to a mother. No one will be able to tolerate any disparage directed at their mothers.

A while back an American lawyer hurled abuse at the mothers of Pakistanis. He said only the following : *"The Pakistani nation will sell their mothers for only a few dollars!"*

What was the result of this? The Prime Minister of Pakistan, the grand Judge, Ulama-e-Kiraam, Mashaaikh, lawyers, political leaders, students, workers, actually people from all walks of life strongly opposed this and made their dissatisfaction manifest, notwithstanding the fact that this lawyer was from the 'super power' country of America. Nevertheless, America was shaken up by this uproar and made this despicable lawyer retract his statement and America apologised for this. This scandalous statement made by this American lawyer was not only thwarted by the Sunnis of Pakistan, even the Shi'as raised their heads in this defence.

THE HONOUR OF OUR MOTHER, THE RESPECTABLE HADHRAT AISHA (radhiAllaahu anha)

That mother which the Qur'aan Shareef has designated as being our mother (we should honour and respect these as much as we would our own mothers from which we were born from), she is that mother, in whose presence Wahi (Divine Revelation) was conferred upon Nabi (sallAllaahu alaihi wasallam), in who's honour and in defence against the Munafiqeen, an entire Surah was revealed; Surah Noor. She was one of the most beloved wives of Nabi (sallAllaahu alaihi wasallam). The blessed grave of Nabi (sallAllaahu alaihi wasallam) is upto this day in her room, where besides the human devotees of Nabi (sallAllaahu alaihi wasallam), 70 thousand angels daily present salutations thereupon. The soil of this blessed grave is, according to the Ulama, more virtuous than the Arsh, Kursi and the Kaaba Shareef.

Regarding this pure, sanctified and blessed personality, the contemptible Shi'as have the following to say

THE GHASTLY DISGRACE UPON HADHRAT AISHA (radhiAllaahu anha)

The Shi'as, especially the mentor of Khomeini, Baqir Majlisi, have the following to say :

"When our Imaam appears, then Aisha will be given life, so that he may inflict her with Hadd (Divine punishment), and take the revenge of Faatima." [Haqqul Yaqeen, page 347] Astaghfirullah.

اصل سے عکس ملاحظہ ہو

چون قائم ما ظاہر شود علیہ را زندہ کند تا بر او حد برزند و انتقام فاطمہ را از او بکشند
(حق الیقین صفحہ ۳۴۷ مطبوعہ ایران)

Can any person tolerate such a degradation and dishonour upon his mother ? Mullah Baqir Majlisi has also, here and there in his kitaabs, like other Shi'a writers, disgraced Hadhrat Aisha (radhiAllaahu anha).

"Bibi Aisha was not any American Ma'am or European Lady.."

The Shi'ite author Ghulaam Hussein Najfi has the following disgusting words to say :

نوٹ۔ بی بی عائشہ کوئی امریکی میم یا یورپین لیڈی تو نہیں تھی کہ بہت

دور رہتی تھی.....

نوٹ۔ کہہ کر کہ بی بی عائشہ میں کیا رکھا تھا کہ حضور پاک نے اپنی ہم عمر
یورپین کے برتے پر بٹے یا دوسری جوانی عورتوں کے ملنے کے باوجود
چھ سالہ ننھی ماں جی سے اپنے پچاس برس کے سن میں شادی رچائی۔

(حقیقت نقد خنیفہ صفحہ ۶۴)

"Bibi Aisha was not any American Ma'am or European Lady, that she lived very far....."

Note: What did the Zuleikha of Makkah, Bibi Aisha have, that the 50 year

old Nabi (sallAllaahu alaihi wasallam) got married to her, a six year old, not withstanding the fact that there were other female counterparts of his age and there were other young women who he mixed with ?" [Haqueeqat Fiqh Hanafi, page 64]

Najfi has, together with disgracing Hadhrat Aisha (radhiAllaahu anhu), used such a disgusting reference for our beloved Nabi (sallAllaahu alaihi wasallam) by saying : "that the 50 year old Nabi (sallAllaahu alaihi wasallam) got married to her." Can any believing Ummati use such a vile reference to Nabi (sallAllaahu alaihi wasallam) ? Is this not the Rushdie of Pakistan ? Has not the judges and governors of Pakistan the power and force to hang such Rushdies ?

THE DISGRACE UPON UMMUL MU'MINEEN HADHRAT HAFSA (radhiAllaahu anha)

Hereunder we quote the despicable words used by Najfi in his refutation of the Hanafi Fiqh, against the pure wife of Nabi (sallAllaahu alaihi wasallam) and the daughter of Umar Farooq (radhiAllaahu anhu), Hadhrat Hafsa (radhiAllaahu anha) :

بی بی حفصہ جیسی بدخلق عورت کو حضور نے قبول کر لیا تھا درآنحالیکہ
وہ بیوہ بھی تھی اور شکل کی بھی پوری سُوری تھی
(حقیقت فقہ حنفیہ صفحہ ۱۲۴)

"Nabi (sallAllaahu alaihi wasallam) accepted (in marriage) an uncouth person such as Hafsa. Notwithstanding the fact that she was a widow and facially deformed." [Haqueeqat Fiqh Hanafi, page 124]

Besides this there are many other statements made by this miscreant and his cohorts which will shake one. Such things are uttered which are a disgrace to the pure honour and modesty of Nabi (sallAllaahu alaihi wasallam) and his family. Nevertheless, we leave all this in the hands of that Being, whose beloved Nabi (sallAllaahu alaihi wasallam) was, and who had referred to the pure wives of Nabi (sallAllaahu alaihi wasallam) as being ; "The pure women for the pure men" and who had made them the "Ummahaatul Mu'mineen".

THE WAZIFAHs (DAILY INCANTATIONS) OF CURSE UPON THE BLESSED WIVES AND SAHABAH-E-KIRAAM OF NABI (sallAllaahu alaihi wasallam)

All Muslims, males and females recite wazifahs (incantations) daily after every Salaat. Amongst these wazifahs are; "SubhaanAllaah, Alhamdulillah, Allaahu Akbar", Kalima Tayyibah, Durood Shareef and Astaghfaar.

However the wazifahs of the Shi'as are mentioned hereunder.

These are not merely the words of any common Shi'a, but rather they are the words of their beloved and great mentor, Mullah Baqir Majlisi. Regarding him Imaam Khomeini has said in his kitaab 'Kashful Asraar' on page 121, that those kitaabs written by Majlisi in the Faarsi language should be regularly recited, so that they (the readers) may be saved from ignorance.

WAZIFAH OF CURSE #1

پس باید بعد از هر نماز بگوید اللهم العن ابابکر وعمر وعثمان ومعوية
وعائشة وحفصة وهند وام الحكم

(من الیاء صفحہ ۵۹۹ تعنیف ملا باقر مجلسی مطبوعہ ایران)

"One should recite after every Salaat : Oh Allaah descend Your curses upon Abu Bakr, Umar, Uthmaan, Muaawiyah, Aisha, Hafsa, Hindah, and Ummul Hakam." ['Ainul Hayaa' page 599]

WAZIFAH OF CURSE #2

اعتقاد ما در برائت آنستکه بیزاری جویند از بیت‌های چهار گانه یعنی ابوبکر وعمر وعثمان ومویہ وزنان چهار گانه یعنی عائشہ وحفصہ وهند وام‌الحکم واز جمیع اشباع واتباع ایشان وآنکه ایشان بدترین خلق خدایند وآنکه تمام نمیشود اقرار بخدا ورسول‌دائمه مگر به بیزاری ازدشمنان ایشان .

(" حق‌الیقین " صفحہ ۵۱۹)

As far as our expressions of malediction are concerned, our belief is this that the four idols; Abu Bakr, Umar, Uthmaan, Muaawiyah and the four women; Aisha, Hafsa, Hindah, and Ummul Hakam, and all their followers and admirers are amongst the worst people on this earth. Without expressing disgust at them, ones belief in Allaah, Rasool (sallAllaahu alaihi wasallam) and the Aimmah is incomplete. [Haqqul Yaqeen' page 519] Naoothubillah!

What can be a greater disgrace to our beloved Nabi (sallAllaahu alaihi wasallam), his pure wives and the Sahabah-e-Kiraam (radhiAllaahu anhum ajmaeen) ?

A despicable American insults only the mother of the Pakistanis and there is a great hue and outcry. Whereas here, the mothers, especially Hadhrat Aisha and Hafsa (radhiAllaahu anhuma) of all the Muslims, are insulted and degraded and curses are flung upon them as wazifahs. Even this much is written that they will be taken out from their graves and flogged. Are all the believing children of these blessed mothers just going to sit aside and accept this affront against Islaam ? Are the anaesthetized leaders going to accept this insult upon their mothers and still give safety and security to this minority of miscreants ? Are the oppressors not going to be prevented from their oppression ?

CHAPTER FIVE

THE SHI'ITE BELIEF REGARDING THE AHLE BAIT (HOUSEHOLD OF NABI (sallAllaahu alaihi wasallam))

Outwardly, the Shi'as claim to be the lovers of the Ahle Bait (radhiAllaahu anhum), but they at times accuse some of the Ahle Bait as being cowards, at times of concealing their Imaan out of fear of others, etc, etc.

Hereunder we will quote a few of the examples of the disrepute brought against the Ahle Bait. www.jmmpak.org

DEFILEMENT OF HADHRAT ALI (radhiAllaahu anhu)

Mullah Baqir has written that Hadhrat Faatima (radhiAllaahu anha) has described Hadhrat Ali (radhiAllaahu anhu) in the following manner :

مانند جنین در رحم پرده نشین شده و مثل خائنان در خانه گریخته ای و بعد از آنکه
شجاعان دهر را ب خاک هلاک افکندی مغلوب این نامردان گردیده ای
(حق الثیقین جلد ۱ صفحہ ۲۰۳)

"You are like a sitting under cover like an undeveloped child in a womb. You come running home like the treacherous ones. After defeating to the dust the brave (soldiers) of the world, you have been subdued by these unmanly persons (i.e. Sahabah-e-Kiraam)" ['Haqqul Yaqeen' page 203]

(NAOOTHUBILLAH). HADHRAT ALI (radhiAllaahu anhu) WAS DRAGGED TO TAKE BA'IT (PLEDGE ALLEGIANCE). BANU HAASHIM WERE THERE TOO.

Majlisi has written that Hadhrat Ali (radhiAllaahu anhu) was dragged to take ba'it at the hands of Hadhrat Abu Bakr (radhiAllaahu anhu). He says:

پس عمر رفت با گروهی بسوی خانه حضرت فاطمه (ع) با اسب و سلمه گفت بیاید و
بیعت کنید و ایشان امتناع نمودند و وزیر شمشیر کشید و بیرون آمد. عمر گفت این سگ را بگیرید
سلمه بن اسلم شمشیر را گرفت و بر دیوار زد و او را و علی را کشیدند و بسوی ابو بکر بردند
(حق الثیقین " صفحہ ۱۸۰ مطبوعہ ایران)

" Then Umar went to the house of Hadhrat Faatima (radhiAllaahu anha) with a group of people. He said 'Come and take Ba'it.' They refused. Zubair withdrew his sword and came out. Umar said 'Catch this dog.' Salma bin Aslam took hold of the sword and flung it against the wall. Then he (Zubair) and Hadhrat Ali were captured and taken to Abu Bakr. Banu Haashim were also with Ali at the time." ['Haqqul Yaqeen' page 180]

(NAOOTHUBILLAH). HADHRAT UMAR (radhiAllaahu anhu)

FORCEFULLY GOT MARRIED TO THE DAUGHTER OF HADHRAT ALI
(radhiAllaahu anhu)

It is the fervent belief of the Muslim Ummat that Hadhrat Ali (radhiAllaahu anhu) loved and respected all the Sahabah (radhiAllaahu anhu) and he regarded all of them as true believers. One expression and example of this love for them is that he gave his daughter, Hadhrat Umme Kulthoom in marriage to Hadhrat Umar (radhiAllaahu anhu). In this way he had the privilege of being the son-in-law of Hadhrat Ali and Faatima (radhiAllaahu anhuma) and the brother-in-law of Hadhrat Hassan and Hussein (radhiAllaahu anhuma).

However, contrary to this the Shi'a Muhaddith Abu Jafar Yaqoob Kulaini has dedicated an entire chapter to this nikah in his book 'Foaroo'e Kaafi'. The title being '*The chapter regarding the marriage of Umme Kulthoom*'. The first narration reported in this chapter, on page 141 is by one Shi'a narrator; Zuraarah.

Those who understand Arabic will know full well that the words used in this narration ("Zaalika Farjuḡ Ghushibna Hu") which are falsely reported from Imaam Jafar Saadiq, are so vile and immodest that it can never come from the lips of an honourable person. Also, this is a severe aspersion levelled against Hadhrat Ali (radhiAllaahu anhu). For those who do not understand Arabic, modesty and honour prohibit us from making a literal translation of this statement. However, we will state the import of this statement. The object of this statement is this that the marriage between Hadhrat Umar (radhiAllaahu anhu) and Umme Kulthoom was not done with her or her fathers willing consent. Rather, she was taken by Hadhrat Umar (radhiAllaahu anhu) during his reign of Khilaafat, by force. Astaghfirullah wa La Howla wa La Quwwata Illa Billah.

Just like how the ardent devotee of Nabi (sallAllaahu alaihi wasallam), Hadhrat Abu Bakr (radhiAllaahu anhu) was known as 'Siddeeq' owing to his quality of truthfulness, so too was the justice system established during the reign of the second Khalifah of Islaam, Hadhrat Umar (radhiAllaahu anhu) known as the 'Adal-e-Farooqi', and the third Khalifah, Hadhrat Uthmaan (radhiAllaahu anhu) was well reputed for his quality of generosity and modesty. Similarly, the fourth Khalifah of Islaam, Hadhrat

Ali Murtadha (radhiAllaahu anhu) was so well known for this bravery, that 'Shujaa'at-e-Ali' (the bravery of Ali) has become an accepted cliché.

However, sadly enough, the self confessed lovers of Hadhrat Ali (radhiAllaahu anhu) display this brave soldier of Islaam as a weakling, who could not defend himself from being 'dragged' in order to take ba'it. The Khilaafat (according to the Shi'as) was also forcefully taken from him. In fact, Naoothubillah, according to them his daughter was also forcefully taken from him.

HADHRAT ALI (radhiAllaahu anhu) WAS A VANGUARD IN BRAVERY

Cowardice was most definitely not a trait of the brave Hadhrat Ali (radhiAllaahu anhu). He read Salaat behind the three Khulafah of Islaam for a period of approx. 25 years. He even had ties of kinship with them. He kept the names of his children after their names. He remained subservient to them. When he pledged allegiance, it was not because of cowardice or Taqiya (Shi'a doctrine of concealing the truth), rather it was because of his love and affection for them, and owing to his belief in them as being true believers and worthy of Khilaafat - This is the belief of the Ahle Sunnat wal Jamaat, Alhamdulillah. The proof of this great bravery is in the fact that Hadhrat Imaam Hussein (radhiAllaahu anhu) opposed Yazid (son of Hadhrat Muaawiyah (radhiAllaahu anhu)) because he (Hadhrat Imaam Hussein (radhiAllaahu anhu)) did not think Yazid fit for Khilaafat. It is for this reason that Hadhrat Imaam Hussein (radhiAllaahu anhu) gave his life and that of his beloved family and children. This is proof of the family bravery.

If Hadhrat Ali (radhiAllaahu anhu) did not think the three Khalifas as being rightful in their posts, he would most surely have opposed them in battle, and there would have been a greater Karbala than the actual one. He was, after all the father of Hadhrat Hussein (radhiAllaahu anhu). However, it was not the desire of this great soldier of Islaam to perpetrate an injustice and be an agent of Baatil.

It is really astonishing that on the one hand they (Shi'as) write all this drivel about Hadhrat Ali (radhiAllaahu anhu) and on the other hand they attribute Divine qualities to him, which is clear cut Kufr.

آدم سے لیکر آج تک اور تاقیامت ہر زمانہ میں انبیاء
امبیان نے علی کو پکارا۔ مگر رسل مومنین یا جس نے بھی پکارا کیا محمد و آل محمد
نے ان کی مدد کی سابقہ میں مولا علی کے طلبات کے الفاظ گزرے نوح کو نجات دینے
والا یوب کو شفا دینے والا میں

(جلاء العین مترجم تعنیف ملا باقر مجلسی صفحہ ۶۳ جلد دوم شیعہ جنرل بک لاہور)

"THE PROPHETS CALLED UPON ALI : From Aadam until today and continuing to Qiyaamah, the Ambiyaa, pious, prophets and believers of every era, whoever called out, Muhammed and the family of Muhammed rendered assistance to them. The earlier generations used the words 'Mowla Ali'. These words were used in the rescue of Nooh and in the cure of Ayyoob." [Jalaa`ul U`yoon, Majlisi, page 63, vol.2]

"In the Qur'aan where the word 'Rabb' is used it refers to the one who is going to give from the water of Kauther, i.e. Ali."

ہر ایک نبی نے مصائب میں پکارا ہے رب کو اب قرآن میں دیکھئے رب سے کون مراد ہے سورہ
آلی میں ارشاد باری تعالیٰ ہو رہا ہے۔ رَبُّكَ فَهُوَ فَتَوَكَّلْ إِنَّكَ عِنْدَ رَبِّكَ
میں روز قیامت جماعت مؤمنین کو جب قیامت کی گھبراہٹ سے آن کا ہر حال ہو رہا ہو گا کہ ان
شدت پیاس سے سوکھ کر مانند چوب خشک ہو رہی ہو گی آواز گلے سے نہ نکلتی ہو گی اس
وقت ان کا رب ان کو پاک خوشبودار ٹھنڈا پانی پلائے گا عالم اسلام کا اتفاق ہے وہ ٹھنڈے
اور میٹھے پانی کا چشمہ حوض کوثر ہے اور جناب ابو بکر روایت کرتے ہیں فرمودہ رسول خدا (ص) ساقی حوض
علی مرتضیٰ بیومدارج النبوة جناب خاتم النبیین نے ارشاد فرمایا ہے کہ ساقی حوض کوثر مولا علی
علیہ السلام ہیں یعنی قرآن نے میں کو رب کہا وہ ساقی کوثر علی ہے انبیاء نے تبلیغ فرمائی توحید کی
معبود کی اور انہیں کہ جب آنات آئیں تو پکارا ہے رب (علی) کو اب بھی مصائب میں پکارنا
اپنے اپنے حالات کے تحت علی کو نعمت انبیاء اور قرآن پاک ہے اور رب کا معنی ہے مستقل
ہم و دشمن کنندہ نگہبان۔

(جلاء العین مترجم تعنیف ملا باقر مجلسی صفحہ ۶۳ جلد دوم شیعہ جنرل بک لاہور)

"Every prophet called out at the time of difficulties. Who does the word 'Rabb', which is today present in the Qur'aan refer to? In Surah Ata where Allaah Ta'ala says : "And their Rabb will give them a drink which is pure." On the day of Qiyaamah, on the plains of Hashar, when the group of Mu'mineen will be extremely thirsty due to the intense heat and their tongues will become as dry as a dried piece of wood, their voices will not transcend their throats, at that time their Rabb will give them the pure, cool and fragrant drink. There is a consensus in the Islaamic world that this cool and sweet water will be from the pond of Kauther. **Janaab** Abu Bakr reports that the person who will give to drink will be Ali Murtadha. Nabi (sallAllaahu alaihi wasallam) said that the one who will **give** to drink will be 'Mowla Ali alaihi salaam'. That is in the Qur'aan where the word 'Rabb' is used it refers to the one who is going to give from the water of Kauther, i.e. Ali..." [Jalaa'ul Uyoon, page 63, vol.2]

"To call upon Ali for help is not Shirk, in fact it is the Sunnat of the seal of prophets."

The Shi'a author Abdul Kareem Mushtaaq has written in his book 'Haati ke daant kane me..' on page 41, vol.2 :

باقی دشمن جلے یا مرے میں تو یا علی مدد، کہہ کر
برزق، اولاد، صحت، فتنے حاجت برآر سی مولا مشکل کشا سے
چاہوں گا میں اسے شریک نہیں سمجھتا، علی سے عہد مانگنا میرے
میرے نزدیک سنتِ انبیاء، مابقی ہی نہیں سنتِ خاتم الانبیاء ہے

"...when one says 'Yaa Ali Madad' when one desires sustenance, children, health or ease from difficulties, then I do not regard this as Shirk. In my estimation, to ask for help from Ali is not only the Sunnat of the past

prophets, it is the Sunnat of the seal of all prophets."

This type of words of Shirk are full in the Shi'a kitaabs. We have just quoted one example here for your perusal.

NAOOTHUBILLAH, THE PERSON WHO MAKES MUT`A ATTAINS THE RANK HADHRAT ALI, HASSAN AND HUSSEIN (radhiAllaahu anhu). This is an insult to Nabi (sallAllaahu alaihi wasallam) and his family.

"One who makes Mut`a once, will attain the rank of Hussein (alaihi salaam), one who makes Mut`a twice will attain the rank of Hasan (alaihi salaam), one who makes Mut`a thrice will attain the rank of Ali ibn Taalib (alaihi salaam), and the one who makes Mut`a four times will attain my rank." (Naoothubillah!) This type of drivel talk from the misguided Shi'as has already passed.

AHLE SUNNAT WAL JAMAAT AND THE AHLE BAIT

This much is as clear as the sunlight, that the Ahle Sunnat wal Jamaat have as much love and affection for the Ahle Bait as they have for all the other Sahabahs. Even the most vile of Sunni sinners regards defaming the Ahle Bait as a great sin. Alhamdulillah, the Ahle Sunnat wal Jamaat love and adore the first three Khulafah to such an extent that to keep their names for their children is common. Similarly their (Ahle Sunnat wal Jamaat's) love for Hadhrat Ali, Hassan and Hussein (radhiAllaahu anhum ajmaeen) share the same place.

Similarly, just as the Ahle Sunnat wal Jamaat hold conferences in honour of Hadhrat Abu Bakr, Umar and Uthmaan (radhiAllaahu anhum), they also hold conferences in honour of Hadhrat Ali, Hassan and Hussein (radhiAllaahu anhum).

Just as the Ahle Sunnat wal Jamaat have love and respect for Ummul Mu'mineen Hadhrat Aisha and Hafsa and all other Sahabias (radhiAllaahu anhunna), in that they keep their daughters names after these personalities. In the same way they show respect and honour to the women of Ahle Bait; Hadhrat Faatima, Sakina and Zainab (radhiAllaahu anhunna).

This is not in need of any proof. It is as clear as daylight. On the contrary, there is not in this whole world a Shi'a by the name of Abu Bakr, Umar or Uthmaan. There is also no Shi'a woman by the name of Aisha, Hafsa or Umme Habiba. Neither do they organise conferences in honour of Hadhrat Abu Bakr, Umar or Uthmaan (radhiAllaahu anhum).

It is appropriate to mention again that the love and affection the Ahle Sunnat wal Jamaat have for the Ahle Bait is the same as that they have for all the other Sahabahs.

THE LOVE OF HADHRAT ALI (radhiAllaahu anhu) FOR THE FIRST THREE KHALIFAHs, AND THE UNACCEPTABLE REFUTATION OF THE SAME IN THE KITAABS OF THE SHI'AS.

In the light of the following Aayat, the love of Hadhrat Ali (radhiAllaahu anhu) for all the other Sahabahs is borne out : " They (Sahabahs) are fierce upon the Kuffaar, but have love (and mercy) amongst each other." An example of this is Hadhrat Muaawiyah (radhiAllaahu anhu), when there was a battle between him and Hadhrat Ali (radhiAllaahu anhu). This battle was also the result of a plot of the famous Munaafiq Abdullaah bin Sabah. The Roman king of the time intended taking advantage of this situation and he wrote to Hadhrat Muaawiyah (radhiAllaahu anhu), offering his assistance to the forces of Hadhrat Muaawiyah (radhiAllaahu anhu).

Hadhrat Muaawiyah (radhiAllaahu anhu) replied to this in the following way :

"Oh Roman dogs, you will not be able to gain advantage over our dispute. If you advance towards Madinah with your army, then I take an Oath in the name of Allaah Ta'ala that the first soldier from the army of Ali to confront your army will be Muaawiyah bin Abi Sufyaan."

This letter put and end to the nefarious designs of the Christians.

THE EVERLASTING EXAMPLES OF THE LOVE OF HADHRAT ALI (radhiAllaahu anhu) FOR THE FIRST THREE KHALIFAHs.

Hadhrat Ali (radhiAllaahu anhu) is the nearest person for Hadhrat Abu Bakr,

Umar and Uthmaan (radhiAllaahu anhum). It is for this reason that he read Salaat behind these three personalities for 25 years. He also remained subservient to them. He even obeyed their commands and participated in Jihad. He gave his daughters hand in marriage to Hadhrat Umar (radhiAllaahu anhu). The names of Hadhrat Ali (radhiAllaahu anhu)'s three sons that were martyred whilst rendering assistance to their brother Hadhrat Hussein (radhiAllaahu anhu) at Karbala were Abu Bakr, Umar and Uthmaan. This even the Shi'as cannot refute. Majlisi has written in his kitaab 'Tazkiratul Aimmah' on page 64, and in another kitaab 'Jalaa'ul Uyoon' page 258, the names of these three. Besides this he has written in these kitaabs the names of the children of their Imaams, and amongst them the names of Sahabah-e-Kiraam are used. Below are a few examples :

- *"Amongst the sons of Hadhrat Hassan (radhiAllaahu anhu) were; Umar, Talha and Abu Bakr."*
- *"One of Hadhrat Hussein (radhiAllaahu anhu)'s sons names were Umar and another Abu Bakr." [Jalaa'ul Uyoon' page 258]*
- *"Hadhrat Zainul Abedeen (radhiAllaahu anhu)'s one son's name was Umar and his title was Abu Bakr" [Tazkiratul Aimmah', page 96 / 'Bihaarul Anwaar', page 3, vol.11]*
- *"The names of Hadhrat Kaadhim (rahmatullahi alaihi)'s sons were Abu Bakr and Umar and his daughters name was Aisha." [Tazkiratul Aimmah' page 110]*
- *"One of Hadhrat Ali Naq'i (rahmatullahi alaihi)'s sons name was Abu Bakr." [Ibid page122]*
- *"Hadhrat Jafar Saadiq (rahmatullahi alaihi)'s mother's name was Umme Farda and he was the great grandson of Hadhrat Abu Bakr (radhiAllaahu anhu). His grandmother was Hadhrat Asma (radhiAllaahu anha) who was the daughter of Hadhrat Abu Bakr (radhiAllaahu anhu). [Usool Kaafi, vol.2 page 214]*

NO PERSON WOULD KEEP THE NAMES OF HIS BELOVED CHILDREN AFTER THAT OF HIS ENEMIES.

If the Shi'as had a relationship of honour and respect for their Aimmah (as is their claim), then they would encourage their followers and devotees to follow the example of their Aimmah and also keep the names of their children after the names of the Imams. But this is not what their leaders have kept.

CHAPTER SIX

THE SHI'ITE BELIEF REGARDING THE SAHABAH-E-KIRAAM (radhiAllaahu anhum)

THE STATUS OF THE SAHABAH (radhiAllaahu anhum) IN THE QUR'AAN SHAREEF

Sahabah-e-Kiraam (radhiAllaahu anhum), are that honoured group of persons who were the companions of Nabi (sallAllaahu alaihi wasallam). They are not like the rest of the Ummah. They are the intermediaries between Nabi (sallAllaahu alaihi wasallam) and the rest of the Ummah and are therefore given special status and preference.

From amongst the miracles of Nabi (sallAllaahu alaihi wasallam), after the Qur'aan Shareef this group of loyal persons are the greatest miracle.

The hearts of the Sahabah (radhiAllaahu anhu) are such that one would aspire for it, as they were illuminated by the blessed heart of the greatest of all creation (sallAllaahu alaihi wasallam).

Their eyes are so blessed, in that they were endowed with the beautiful sight of Nabi (sallAllaahu alaihi wasallam), their ears are so blessed that they had the honour of listening to the consecrated words of Nabi (sallAllaahu alaihi wasallam). They were such illustrious students whose venerable teacher was none other than Nabi (sallAllaahu alaihi wasallam).

They were such esteemed Mureeds, whose spiritual mentor and guide was the most revered seal of all prophets (sallAllaahu alaihi wasallam).

They were everything to Nabi (sallAllaahu alaihi wasallam), they were his Ummatis, his students, his followers, his admirers, his subservient ones, his subjects, his soldiers, his kinsmen, in short they were endowed and blessed with such advantages, boons and favours that it is not possible for anyone else to achieve the same, in fact it is impossible.

Allaah Ta'ala Himself is All Aware of the grand qualities of this group of people, that HE has exalted their virtues and character in HIS Kitaab

centuries before (before the creation was even created). Allaah Ta'ala has used very sweet words to describe this league of personalities. To write about the Sahabahs requires a separate voluminous kitaab.

Nevertheless, we will suffice here with only one Aayat of the Qur'aan Kareem where Allaah Ta'ala describes them with honour and dignity :

"Muhammed (sallAllaahu alaihi wasallam) is the messenger of Allaah, and those who are with him are sever against the disbelievers and merciful among themselves. You see them bowing and falling down prostrate (in Salaat), seeking bounty from Allaah and (His) good pleasure. The mark of them, (i.e of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tawraah. But their description in the Injeel is like a (sown) seed which send forth it's shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers - that He may enrage the disbelievers with them. Allaah has promised those amongst them who believe (i.e. all those who follow Islaamic Monotheism, the religion of Prophet Muhammed (sallAllaahu alaihi wasallam) till the day of Resurrection) and do righteous good actions forgiveness and a mighty reward (i.e. Paradise)." [Para. 26, Aayat 29, Surah Fat'h]

The Ahaadith Shareef also extol the praises of the Sahabah (radhiAllaahu anhum) and gives them the glad tidings of Jannat. The Ummat are also ordered with respecting and honouring them. Grave warnings have been sounded for those who show disrespect to them. Nabi (sallAllaahu alaihi wasallam) has also appended ones love for them to his own love and ones hatred for them as his hatred (i.e if you love the Sahabah then you love Nabi (sallAllaahu alaihi wasallam) and if you hate them then it is because of your hate for Nabi (sallAllaahu alaihi wasallam)). This is the belief of the Muslim Ummat. May Allaah Ta'ala keep our hearts clear of any malice towards the Sahabah (radhiAllaahu anhum) and may HE bless us with love, respect, honour and subserviency to them. May He unite us with them in Jannat. Aameen!

THE SHI'ITE BELIEF REGARDING THE SAHABAH (radhiAllaahu anhum)

Now we will present the other side of the picture as well. The Shi'as have granted clemency to the evil and heinous deeds of Isaam; like Abu Jahl and

Abu Lahab, but the disrespect they show towards the Sahabah (radhiAllaahu anhum)— whatever they have written is presented before you to see.

NAOOTHUBILLAH, "All the Sahabahs have turned renegade after Nabi (sallAllaahu alaihi wasallam)..."

جميع صحابه بعد از وفات حضرت رسول ﷺ مرتد شده و از دين برگشتند
(عين الياه ط ۲ ملا باقر مجلسي مطبوعه ايران)

Baqir Majlisi has written in his book, 'Ainul Hayaat' on page 3 :

"All the Sahabahs have turned renegade after Nabi (sallAllaahu alaihi wasallam), and they turned away from Islaam."

"Abu Bakr and Umar were Kaafirs, and all those who befriended them were also Kaafir.."

هر دو کافر بودند و هر که ایشانرا دوست دارد کافر است .
(فتح الیقین ط ۵۲۲ مطبوعه ايران)

Baqir Majlisi writes in 'Haqqul Yaqeen' on page 522 :

"Both of them (i.e. Abu Bakr and Umar) were Kaafirs, and all those who befriended them were also Kaafir.."

As mentioned before, the Shi`as, especially Khomeini have the utmost respect for Mullah Baqir Majlisi. This above quoted spine-chilling Fatwa has been spewed forth from him.

It is as clear as daylight that amongst those who loved and adored these two Sahabahs are Hadhrat Ali (radhiAllaahu anhu) and all the other Sahabahs, also the Ahle Bait, those of the first era and every believing Muslim upto the day of Qiyamah. www.jmmpak.org (according to this vile

Shi'a creature) all these people are Kaafir !!!

This Fatwa is not one from any common Shi'a. It is from one of the most prominent Shi'a Aalims, whose teachings Khomeini encourages all Shi'as to study. Hereunder, we quote more of this despicable writings :

NAOOTHUBILLAH, "Abu Bakr and Umar are meant when Fir'oan and Haamaan are mentioned.."

The opening Aayats of Surah Qasas refer to the assistance rendered by Allaah Ta'ala to Hadhrat Moosa (alaihi salaam) and the Bani Israeel against the tyrant Fir'oan. It is mentioned in Aayat 5 and 6 :

"And we wished to do a favour to those who were weak (and oppressed) in the land , and to make them rulers and to make them the inheritors, And to establish them in the land, and we let Fir'oan (Pharaoh) and Haamaan and their hosts receive from them that which they feared."

In commenting on this Aayat, Baqir Majlisi has made a pathetic commentary, which is contrary to all the other Mufasssireen and it is contradictory to the belief of all Muslims. He says :

نريد ان نمن على الذين استضعفوا في الارض و نجعلهم الة و نجعلهم الوارثين و نمن لهم في الارض و نرى فرعون و هامان و جنودهما منهم ما كانوا يحذرون كه اين مثلى است كه خدا زده است براى اهل بيت رسالت كه موجب تسلى آنحضرت گردد زيرا كه فرعون و هامان و قارون ستم كردند بر بنى اسرائيل و ايشان و اولاد ايشان را ميكشند و نظير ايشان در اين امت ابو بكر و عمر و عثمان و اتباع ايشان بودند كه ستم ميكردند در قتل و قمع اهل بيت رسول خدا ﷺ
(عكس حق اليقين ص ۳۳۳)

"Allaah Ta'ala gave this example as a means of consolation to Nabi (sallAllaahu alaihi wasallam). Because Fir'oan, Haamaan and Qaroon greatly oppressed the Bani Israeel and they killed their children. The example of Fir'oan, Haamaan and Qaroon in this Ummat are Abu Bakr, Umar and Uthmaan. They and their adherents killed the Ahle Bait and attempted to eliminate their progeny." [“Jaaghu Yaqeen” page 342]

Similarly, at the end of this treatise, Majlisi writes :
"We were shown Fir'oan and Haamaan in the form of Abu Bakr, Umar and their army. And these are the people that snatched the rights of the Family of Muhammed (sallAllaahu alaihi wasallam)"

There is a great desire to reply to these regurgitations of Majlisi, however, other than merely venting ones anger and spite, there will be no other benefit. Hence, the retribution of this we leave to Allaah Ta'ala, Most High.

"The import of the word 'Imaan' (faith) is Ali, that of 'Kufr' (disbelief) is Abu Bakr, 'Fisq' (wickedness) is Umar and 'Isyaan' (disobedience) is Uthmaan"
—NAOOTHUBILLAH!

In Surah Hujaraat, Aayat 7, Allaah Ta'ala says in praise of the Sahabah-e-Kiraam (radhiAllaahu anhum) :

"...but Allaah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allaah and His messenger (sallAllaahu alaihi wasallam)) hateful to you. These! They are the rightly guided ones."

But, the Shi'a's have made this spine-chilling commentary :

وَقَوْلُهُ: « حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ (يَعْنِي أَمِيرَ الْمُؤْمِنِينَ) وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ الْأَوَّلُ وَالثَّانِي وَالثَّالِثُ »

(اصول کافی کتاب الحج جلد دوم صفحہ ۲۹۹ مطبوعہ ایران)

"In the Aayat the import of the word 'Imaan' (faith) is Ameerul Mu'mineen (i.e Hadhrat Ali), and the other part of the Aayat where the words 'Kufr, Fusooq and Isyaan' appear, the import of 'Kufr' (disbelief) is the first Khalifah (Abu Bakr), 'Fisq' (wickedness) is the second Khalifah (Umar) and 'Isyaan' (disobedience) is the third Khalifah (Uthmaan)" [Usool-e-Kaafi page 299, vol.2] www.jmmpak.org

SLANDER UPON THE PROGENY OF HADHRAT UMAR (radhiAllaahu anhu)

Hadhrat Umar (radhiAllaahu anhu) was the father-in-law of Nabi (sallAllaahu alaihi wasallam) and he was the second Khalifah of Islaam. Nabi (sallAllaahu alaihi wasallam) once said that if there were to be a prophet after him it would have been Hadhrat Umar (radhiAllaahu anhu).

Now we will present the contemptible words that Baqir Majlisi has spewed out against this blessed being and beloved of the Muslim Ummat, that he has narrated from his Jewish and Christians masters. (May Allaah Ta'ala not take us to task for quoting these words of Kufr) :

اگر از یهود می پرسید عمر خطاب را می شناسید که چه کاره بود میگویند عمر
سخم شوکیوز است بلعت عبرانی یعنی ولد الزنا است و اگر پرسید که اینرا از کجا
گویند گویند در کتابهای ما نوشته است و اگر از دانشمندان نصاری پرسى که عمر را
می شناسی لعنت بر وی میکنند و گویند بزبان مسیحی که عمر در کائنات یعنی از
ازل بهر و پا و پادشاه ظالم بود که راهداری بهم رسانند و جزیه ما را زیاد
کرد چنان شخصی را سنان امام اعظم و فاروق میدانند

(عکس تذکره الانبیه صفحہ ۱۰۳، ۱۰۴)

"If it is asked of the Jews regarding the personality of Umar Khattaab, they will reply in their Hebrew language - 'Umar is an illegitimate child'. If they are asked as to where they got this information, they will reply that it is written in their kitaabs. If the Christians are asked if they know Umar. They will curse him and say in the Christian language that Umar was always an oppressive ruler, who taxed us with 'Jizya'." [Tazkiratul Aimmah' page 103, 104]

Mullah Baqi Majlisi also writes this filthy slander (stated above), in his book 'Haqqul Yaqeen' on page 255.

It boggles the mind that Baqir Majlisi has to ask the open enemies of Islaam; the Jews and Christians regarding the Sahabah-e-Kiraam

(radhiAllaahu anhum). Why does he not ask Allaah Ta'ala and His Nabi (sallAllaahu alaihi wasallam) ? This also clarifies the Shi'a's religious standpoint.

Allaah Ta'ala has expressed HIS satisfaction for the Sahabah-e-Kiraam (radhiAllaahu anhum) and Nabi (sallAllaahu alaihi wasallam) has connected the love for him to the love for the Sahabahs and hatred for him to the hatred for the Sahabahs. Allaah Ta'ala has forbidden criticism for the Sahabah-e-Kiraam (radhiAllaahu anhum).

There are hundreds of thousands admirers of Hadhrat Umar (radhiAllaahu anhu), if any devotee of his has to retort a reply to Majlisi and assert that he is an illegitimate child, then will the Shi'as be able to withstand it ? Will they not be troubled ? Will this not spur and incite Fitnah and Fasaad?

NAOOTHUBILLAH, "Abu Bakr and Umar are worse than Shaitaan and they are dwellers of Jahannam.."

Mullah Baqir Majlisi has written in his book 'Haqqul Yaqeen' (this was also verified, supported and quoted by Khomeini) in the 16th chapter, entitled 'Darbiyaa Jahannam wa Uqoobaate aa', wherein he has written more than 20 pages, trying to prove that the Sahabah-e-Kiraam (radhiAllaahu anhum), especially Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma) are the dwellers of Jahannam. And the portion where they are, is sealed off with boxes of fire, wherein Fir'aan, Haamaan, Nimrood and Saamari.

Regarding this, Majlisi quotes an incident from Shaitaan ; once Hadhrat Ali (radhiAllaahu anhu) coincidentally met with Shaitaan. He said to Shaitaan: 'You are a misguided and evil being.' He said; 'Oh Ameerul Mu'mineen, do not say that. When I was banished from Jannat as a punishment, I asked Allaah Ta'ala if He had not created anyone worse than myself ? Allaah Ta'ala inspired me with this information that He had created someone worse than myself. Then He asked the keeper of Jahannam; 'Maalik' to show me inside..... On the last stage of Jahannam I was shown two persons who had bands of fire around their necks and they were suspended upside down. They were being lashed with maces of fire. I enquired from Maalik: the keeper of Jahannam, regarding

the identity of these two persons. He replied that they were Abu Bakr and Umar, the enemies of Ali and his oppressors.'

Hereunder follows the text of 'Haqqul Yaqeen' :

پس صورت دوم را دیدم که در گردن ایشان
زنجیرهای آتش بود و ایشان را بجانب بالا آویخته بودند و بر سر آنها گروهی ایستاده بودند و
گرزهای آتش در دست داشتند و بر سر ایشان میزدند گفتم مالک اینها کیستند گفت مگر نه
خواندی آنچه در ساق عرش نوشته بود و من دیده بودم که خدا بر ساق عرش دوهزار سال
پیش از آنکه دنیا را یا آدم را خلق کند نوشته بود لا اله الا الله محمد رسول الله ایدته و
نصرته بعلی اینها دودشمن ایشان و دوستم کننده برایشانند یعنی ابوبکر و عمر۔
(" حق الیقین " صفحہ ۵۰۹-۵۱۰)

"The I saw two men in such a state, that they had bands of fire around their necks. And they were suspended upside down. They were surrounded by a group who were standing there with maces of fire in their hands. They were lashing their (Abu Bakr and Umar's) heads. I (i.e. Shaitaan) asked Maalik: 'Who are these persons ?' He replied : 'It is written on the feet of the Arsh - Have you not read ? I have seen it two thousand years before the creation of Aadam (alaihi salaam) - it is written 'There is no Deity besides Allaah and Muhammed is the messenger of Allaah, who was assisted and aided by Ali.' - These two (i.e. Abu Bakr and Umar) were his enemies and they oppressed him.'" ['Haqqul Yaqeen' page 509 /510]

All this is written by the pen of Baqir Majlisi, who is a prominent Shi'a, lauded and respected by his kind, especially Khomeini. He has written that (Naoothubillah), Hadhrat Abu Bakr and Umar (radhiAllaahu anhum) are in the depths of Jahannam and that they are worse than Shaitaan. In order to prove this he uses narrations told by Shaitaan himself. In short, he has displayed a great hatred and dislike for the Jamaat of Nabi (sallAllaahu alaihi wasallam) - i.e the Sahabah (radhiAllaahu anhum). Is this not a severe blow for the Muslim Ummat ?

NAOOTHUBILLAH, Hadhrat Abu Bakr and Umar (radhiAllaahu anhumah) will be taken out of their graves and crucified, and all the sins perpetrated in this world from the time of its inception upto the day of Qiyaamah will be attributed to them.

Here again we quote a Kuffar statement of Baqir Majlisi, and once again we ask of Allaah Ta'ala to forgive us for quoting such things. Nevertheless, this is necessary for the information of the Muslim Masses. He has written that when their final Imaam arrives he will go to Madinah from Makkah. Here a strange occurrence will take place. He will (Naoothubillah) break down the wall of Nabi (sallAllaahu alaihi wasallam)'s grave and Nabi (sallAllaahu alaihi wasallam)'s two companions (Hadhrat Abu Bakr and Umar (radhiAllaahu anhumah)'s bodies will be taken out. The Kafans (coverings) will be taken off their fresh bodies. They will be hung up on a tree and all the sins that were perpetrated in this world from the first person to the last, whatever unlawful blood that was shed, whatever adultery that took place, whatever interest and Haraam wealth that was consumed etc, etc. – they will be punished for all these sins.

پس فرماید که آن دو ملعون را بزیر آورند و ایشان را بقدرت الهی زنده گردانند و امر فرماید حقایق را که جمع شوند پس هر ظلمی و کفری که از اول عالم تا آخر شده گناهش را برایشان لازم آورد و زدن مسلمان فارسی را و آتش افروختن بد در خانه امیر المؤمنین علیه السلام و قاطع و حسن و حسین (ع) برای سوختن ایشان و زهر دادن امام حسن و کشتن امام حسین و اطفال ایشان و پسر عمان ایشان و یاران او و اسیر کردن ذریه رسول و ریختن خون آل محمد در هر زمانی و هر خونی که بناحق ریخته شده و هر فرجی در بحرام جماع شده و هر سودی و حرامی که خورده شده و هر گناهی و ظلمی و جور و جوری که واقع شده تا قیام قائم آل محمد علیه السلام همه را بایشان بشمارند که از شما شده و ایشان اعتراف کنند زیرا که اگر در روز اول غصب حق خایغه به حق نمیکردند اینها نمیشد پس امر فرماید که از برای هر مظالم هر که حاضر باشد از ایشان قصاص نماید پس ایشان را بفرماید که از درخت برکشند و آتشی را فرماید که از زمین بیرون آید و ایشان را بسوزاند با درخت و بادی را امر فرماید که خاکستر آنها را بدیهاها پاشد .. (عن الثقلین ص ۳۸۳)

What will happen thereafter, we will quote directly from Baqir Majlisi :
"Then he (i.e. Imaam Mahdi) will order (Naoothubillah) that the two accursed ones Abu Bakr and Umar should be lowered. Then they will be given life and it will be ordered that all the creation be gathered and it will be said that all the sins and Kufr perpetrated since the inception of this world until the end, be made binding upon these two (Abu Bakr and Umar). This will now become the responsibility of these two. They will especially be held responsible for the punishment and beating inflicted upon Salmaan Farsi and for the destruction of Ameerul Mu'mineen, Faatima Zahra, Hassan and Hussein, and for initiating the fire (of destruction) at the door of the family of Nabi (sallAllaahu alaihi wasallam). (They will also be held responsible for) the poisoning of Imaam Hassan and for the murder of Hussein, his children, cousins and companions. Also for the imprisonment of the family of the Rasul of Allaah, and for the shedding of the blood of the family of Muhammed, in every era. Besides this all the other unjust blood which was shed, and (the sin of) whichever woman who was fornicating with, and whatever interest and Haraam wealth that was consumed, and whatever oppression and hardship placed upon the family of Muhammed upto the appearance of Imaam Mahdi will be placed onto these two. All this will be enumerated before these two and they will be asked if all this was done by them or because of them. They will acknowledge all this, because had they not wrongfully snatched the Khilaafat from the rightful Khalifah (Ali), then all these sins would not have occurred. Then the Imaam will order all the people present to take Qisaas (revenge) from them. Then the two of them will be hung from a tree and a fire will be ordered to emerge from the earth, which will incinerate the two of them together with the tree into ashes. Thereafter the wind will be ordered to blow these ashes and spread it over the seas."
 [Haqqul Yaqeen' page 361 / 362]

After writing all this trash Baqir further states that the two of them will be made alive and then killed a thousand times every day and night. Thereafter whenever Allaah Ta'ala wishes He will take them and punish them.

Whatever Baqir Majlisi has written is not only contrary to the truth, but it is also a shame to honour and a disgrace to mankind. Is it logical and would it be termed as justice if any person be punished for all the sins

(theft, fornication, bloodshed etc.) committed by people even before this persons birth ? Was it ever done before in this entire universe ?

Reflect once again over the shameless and disgusting words ;
"....it will be ordered that all the creation be gathered and it will be said that all the sins and Kufr perpetrated since the inception of this world until the end, be made binding upon these two (Abu Bakr and Umar). This will now become the responsibility of these two."

"After conquering Makkah and Madinah, I will dig up the two idols (Abu Bakr and Umar)..."

Mullah Baqir Majlisi has written that the bodies of Hadhrat Abu Bakr and Hadhrat Umar (radhiAllaahu anhumaa) will be dug up and they will be hung up naked. These same sentiments were shared by Khomeini during his exile in France. Khomeini wrote in a publication entitled; 'Khitaab be Noujawaanaa', on page 8 :

”دنیا کی اسلامی اور غیر اسلامی طاقتوں میں ہماری قوت اس وقت تک تسلیم نہیں ہو سکتی جب تک مکہ اور مدینہ پر ہمارا قبضہ نہیں ہو جاتا۔ چونکہ یہ علاقہ بیض الوجی اور مرکز اسلام ہے، اس لئے اس پر ہمارا غلبہ اور تسلط ضروری ہے.....

میں جب فاتح بن کر مکہ اور مدینہ میں داخل ہوں گا تو سب سے پہلے میرا یہ کام ہو گا کہ حضور ﷺ کے روضہ میں پڑے ہوئے دو بتوں ابو بکر اور عمر کو نکال باہر کروں گا“

(خطاب بہ نوجوانان ”بحوالہ ثینی ازم اور اسلام صفحہ ۸)

"The Islaamic and non-Islaamic powers of the world will not come under our sway until such time that we take control of Makkah and Madinah. Because these were the places of the birth of Wahi and the headquarters of Islaam. Hence, our control and domination over these places are essential....

"When I enter Makkah and Madinah, my first duty will be

to get to the grave of Huzoor (sallAllaahu alaihi wasallam) and exhume the bodies of the two idols."

REVENGE OF FATE

It is stated in a Hadith-e-Qudsi (Hadith reported by Nabi (sallAllaahu alaihi wasallam) from Allaah Ta'ala) that the person who bears enmity with the friends of Allaah Ta'ala, then Allaah Ta'ala declares war upon such a person. In the light of this narration note the revenge of fate. Notwithstanding the desire of Khomeini and his mentor Baqir Majlisi, the blessed bodies of the two companions resting at the side of Nabi (sallAllaahu alaihi wasallam) were not upto date removed. Yes, he (Khomeini) was made an example of the revenge of fate. After he made these statements (quoted above), he never got the opportunity to even visit the sacred lands, and whatever happened to him at the hands of his own followers was for all to witness. This story was carried in all the newspapers around the world. One of these will be quoted.

THE BODY FELL DOWN AND WAS TRAMPLED UPON.

Hereunder follows an excerpt from the 'Jang - London', 7 June 1989:

میت قبرستان میں گر گئی، پیروں کے نیچے بھی آئی
قیقی کو دفن کر سکی پہلی کوشش سوت کا کام ہو گئی جب ٹھہر دکھ
مطلوبہ سگورڈوں نے پہلی کیفیت میں جھلاہ کر الم چلی کے ہند
ٹکی کو زمین لپاؤرین کا کنٹینر پھڑکا۔ اس بد نظمی میں الم چلی کی نیم
برہت میت قبرستان کی زمین پر گر گئی۔ لہذا چلی کے دفن کی گئی
(روز نامہ جنگ لندن ۷ جون ۱۹۸۹ء)



"The body onto the ground of the graveyard and it came beneath the feet of people.

The first attempt at burying Khomeini was unsuccessful. In a state of sadness and grief the mourners, during all this confusion pulled at the body of Khomeini and tore his kafan (burah cloth). During this undisciplined state, the **body** of Khomeini fell onto the ground of the

graveyard and it was trampled upon."

The picture of the naked Khomeini was also shown in many newspapers worldwide, including, 'The times of America' and in a London paper etc.

ANOTHER HISTORICAL STORY WITH A MORAL.

Besides the above, another story with a moral took place prior to this. There was a group of about forty persons in the country of Syria, who had intended and plotted to enter the Masjid-e-Nabawi and exhume the bodies of Hadhrat Abu Bakr and Umar (radhiAllaahu anhumaa). They also came under the wrath of Allaah Ta'ala. As they entered the Masjid-e-Nabawi with their evil and filthy intentions, they had not even reached the Mimbar of Nabi (sallAllaahu alaihi wasallam), when the earth opened up and swallowed all of them including their goods. These people were also Shi'as.

Upto this day the sign of this lesson stands in Masjid-e-Nabawi. Allaah Ta'ala alone can grant protection from the evil consequences of transgressions.

NAOOTHUBILLAH, "The Ashaab-e-Uqbah were Munaafiqs, curses be amongst the first and last of them.."

Mullah Baqir Majlisi has written in his book 'Tazkiratul Aimmah' on page 31:

دیگر از جمله منافقین و دشمنان اصحاب دین اصحاب نقیضند که در قصد کین
آن حضرت و خرابی دین او میکوشیدند و ایشان چهارده نفر بودند از منافقین مکه
و مدینه ابوبکر و عمر و عثمان و طلحه بن عبد الله و عبد الرحمن بن عوف و
سعید بن ابی وقاص و ابوسمده بن جراح و معویه بن ابی سفیان و عمرو بن
غیر قریش پنج نفر بودند. ابو موسی اشعری و صفیه بن سعه و اوس بن الحذافه
و ابوطلحه انصاری لعنة الله علیهم من الاولین و الاخرین

(نکس تلک الامم صفحہ ۳۱)

"In short, amongst the enemies of Islaam are the Ashaab-e-Uqbah. They intended killing Nabi (sallAllaahu alaihi wasallam) and putting an end to

Islaam. They were 14 persons. Amongst the Munafiqeen of Makkah and Madinah was; Abu Bakr, Umar, Uthmaan, Talha bin Abdillahi, Abdur Rahmaan ibn Auf, Sa`ad ibn Abi Waqqas, Abu Ubaidah bin Jarrah, Muaawiyah bin Abi Sufyaan and Amar ibn Aas. Amongst the non-Quraishis there were five; Abu Moosa Ash`ari, Mughaira ibn Shu`ba, Aus ibn Hadthaan and Abu Talha Ansaari. Curses be amongst the first and last of them."

"THE THREE DOGS" - - NAOOTHUBILLAH, THEY INTEND THEREBY HADHRAT ABU BAKR, UMAR AND UTHMAAN (radhiAllaahu anhum)

It was the disgusting habit of Baqir Majlisi that he never let any chance go by where he could degrade and insult the Sahabah-e-Kiraam (radhiAllaahu anhum). He writes :

سلاطین ہر زمان متابعت علما و کشتیان
سنان نمودند و بنی عباس بر این اعتقاد بودند و با حلق اللہ کشتند و خانہای
ایشانرا خراب نمودند و زنان و فرزندان ایشانرا اسیر کردند لاجرم مؤمنان دلائل
و خوار شدند و فرار برقرار دادند و در هر گوشہ بودند خاموش شدند
(کس تذکرہ الاثر صفحہ ۱۰۳)

"All the rulers in the past ages used to follow the Sunni Ulama and they killed many a Shi`a. They made their (Shi`as) homes destitute. They imprisoned their men, women and children. With the result the 'Mu`mineen' (Shi`as) were suppressed. Some fled whilst others remained silent."

After narrating this legend, Baqir Majlisi makes evident the condition of his filthy inner self, by saying :

و مدد تشیع مخفی شد و مردم بمتابعت کلاب ثلاثہ و معویہ علیہم اللعۃ عائدند
(کس تذکرہ الاثر صفحہ ۱۰۳)

"And the religion of Shi'ism became concealed and people started following the three dogs (Abu Bakr, Umar and Uthmaan) and Muaawiyah - curses be upon them." Naoothubillah!!! ['Tazkiratul Aimmah' page 104]

The filthy, vile and disgusting words that Baqir Majlisi has for the blessed companions of Nabi (sallAllaahu alaihi wasallam) and all his followers has been presented before you.

If any ardent follower of these blessed personalities (radhiAllaahu anhum) has to use the same words for Khomeini, Baqir Majlisi or any other prominent Shi'a, then will the Shi'as be able to tolerate it? Will it not cause a great stir? In fact if any such thing was written against a political leader then too there will be great uproar. Will it then not become a matter of public safety and security? Those who will stir up this instability will be the ones whose leaders have been defiled.

ALLAAH TA'ALA SAYS : "I AM PLEASED WITH THE SAHABAH-E-KIRAAM AND THEY ARE PLEASED WITH ME."

On the one hand Baqir Majlisi has written all this drivel, whilst on the other hand Allaah Ta'ala who is the Knower of the Unseen has written in HIS pure words in the Qur'aan Shareef, regarding the Sahabah (radhiAllaahu anhum) ;

"Allaah Ta'ala is pleased with them and they are pleased with HIM."

Allaah Ta'ala also says regarding those who follow the Sahabahs that he is also pleased with them, that they will go to Jannat, they are true believers, their hearts are illuminated with the light of Noor and that they are the group of Allaah Ta'ala. At one place Allaah Ta'ala even says this much that the love for Imaan has been instilled in their (Sahabahs) hearts and that their hearts have been beautified with the beauty of Imaan. They have a natural hatred for disbelief, wickedness and sins. They are the guided ones. [see Surah Al-Mujadid 17]

THE WORDS OF NABI (sallAllaahu alaihi wasallam) THAT LOVE FOR THE SAHABAHS IS LOVE FOR HIM AND HATRED FOR THEM IS HATRED FOR HIM.

Nabi (sallAllaahu alaihi wasallam) said ; "Fear Allaah Ta`ala regarding my Sahabahs. Do not make them targets (for spite and malice) after me. Whomsoever has love for them it is because of their love for me, and whosoever has hatred for them it is because of their hatred for me. Whoever has injured them is in actual fact injuring me and whoever injures me, he is injuring Allaah Ta`ala. Whoever tries to injure Allaah Ta`ala, soon the punishment of Allaah Ta`ala will overtake them." [Tirmidhi Shareef page 249]

THE VIEWS AND OPINIONS OF KHOMEINI REGARDING THE SAHABAH-E-KIRAAM (radhiAllaahu anhum)

Some people are of the opinion that Khomeini is opposed to violence and he is among those who foster Islaamic brotherhood. However all this is because of their ignorance. The truth of the matter is that he holds the same vies as his seniors, especially Baqir Majlisi. Khomeini, like his senior Baqir Majlisi, jumps at every opportunity to insult and curse the Sahabah (radhiAllaahu anhum).

NAOOTHUBILLAH, "The Sahabah are the roots of 'Shajarah-e-Khabisa' (evil tree).."

تمام تعریفیں اللہ کے لئے ہیں اور تو پاک ہے اے اللہ درود بھیج حضرت محمد ﷺ اور ان کی آل پر اور لعنت ہو ان پر ظلم کرنے والوں پر جو شجرہ خبیثہ کی جڑ ہیں
(سیاحی الہی وصیت نامہ صفحہ ۴۱)

"All praises are due to Allaah Ta`ala. You, Oh Allaah are Paak (Pure). Bestow blessings upon Hadhrat Muhammed (sallAllaahu alaihi wasallam) and his family..... and curses upon the oppressors (Sahabah), who are the roots of 'Shajarah-e-Khabisa'." ['Bequest' page 26]
Which oppressors are you referring to? And about whom has he

spoken such harsh words ? Here we quote the words of his senior Baqir Majlisi :

”در بیان جو رے کہ او با عمرو سائر منافقان بر اہل بیت عصمت و طہارت
نمودند در غصب خلافت“
(حق الیقین ص ۱۵۷)

”Regarding that oppression which he (i.e. Abu Bakr) and Umar and all the Munafiqeen have perpetrated upon the pure household of Nabi (sallAllaahu alaihi wasallam), in that they snatched the Khilaafat.”
[‘Haqqul Yaqeen’ page 157]

Mullah Baqir Majlisi has blackened many a pages on this same topic. Khomeini has also referred to these Sahabahs as oppressors in his book ‘Kashful Asraar’ on page 110].

In his book ‘Kashful Asraar’, Khomeini has also in his opening passage, satiated his habit of cursing the Sahabahs. He has also written regarding the Sahabahs (radhiAllaahu anhum) that they were Munaafiqs and that they only outwardly accepted Islaam in order to attain a following and leadership. Later in the same book he takes the names of Hadhrat Abu Bakr and Umar (radhiAllaahu anhum) individually and maligns them. His first subject matter is :

”Abu Bakr’s opposition to the text of the Qur’aan.” NAOOTHUBILLAH

مخالفتہای ابوبکر شاید بگوئید اگر در قرآن احامت تصریح میشد شیخین مخالفت
با نص قرآن نمیکردند و فرضاً آنها مخالفت میخواستند بکنند مسلمانها
و آنها نمیبذرفتند ناچار ما در این مختصر چند ماده از مخالفتہای آنها با صریح قرآن
ذکر میکنیم
(کشف الاسرار ص ۳۳ مطبوعہ قم ایران)

then Shaikhain (Abu Bakr and Umar) could not have opposed it.....
They have in many instances openly ruled against the Qur'aan."
[‘Kashful Asraar’ page 114]

Another of his subject matter is as follows:

“Umar’s opposition to the Qur’aan of Allaah Ta’ala.”

مخالفت عمر
باقرآن خدا
اینجا بعضی از مخالفت های عمر را باقرآن ذکر میکنیم تا معلوم
شود مخالفت باقرآن پیش آنها جیز مهمی نبوده و اگر فرما
(کشف الاسرار صفحه ۷۷)

“Here we will mention some of the instances where Umar has opposed the injunctions of the Qur’aan, so that we may understand that his opposition to the Qur’aan is no extraordinary thing.” [‘Kashful Asraar’ page 117]

Whatever Khomeini has written in the above two passages is there for all the Muslim Ummat to see. Under the last subject matter quoted, Khomeini has even said that Hadhrat Umar (radhiAllaahu anhu) is (Naoothubillah) Kaafir and Zindeeq (hypocrite). He writes :

این کلام یارو که از اصل کفر و زندق ظاهر شده مخالف است با آیاتی ازقرآن کریم -

“These insolent words of Umar, actually make clear his actual inner self of Kufr and his being a Zindeeq.”

Note how Khomeini has made apparent his open hatred for Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma). Were these two not Nabi (sallAllaahu alaihi wasallam)’s father-in-laws, his Khalifah and this disciples ? These two remained with Nabi (sallAllaahu alaihi wasallam) through thick and thin. They remained with Nabi (sallAllaahu alaihi wasallam) all the time, in Makkah, Madinah, in the battles, right up to the garden of Jannat (grave of Nabi (sallAllaahu alaihi wasallam) they are still all together. The Qur’aan, Sharaf, morals, dignity of them and Allaah

Ta'ala's happiness for them is announced.

NABI (sallAllaahu alaihi wasallam) HAD THE MOST AFFECTION FOR HADHRAT AISHA AND HADHRAT ABU BAKR (radhiAllaahu anhuma).

There is a narration in Bukhari and Muslim Shareef that Hadhrat Amar bin Aas (radhiAllaahu anhu) asked Nabi (sallAllaahu alaihi wasallam) regarding who he loved the most. Nabi (sallAllaahu alaihi wasallam) replied : "Aisha". He was then asked who it was from amongst the men. Nabi (sallAllaahu alaihi wasallam) replied : "Abu Bakr".

In Tirmidhi Shareef, it is reported from Hadhrat Ali (radhiAllaahu anhu) that Nabi (sallAllaahu alaihi wasallam) said : "Abu Bakr and Umar are the leaders of the adults of Jannat, besides the Ambiyaa and the Mursaleen (prophets)."

THE SAYING OF ALI (radhiAllaahu anhu): "THE MOST VIRTUOUS OF THIS UMMAT IS ABU BAKR AND UMAR (radhiAllaahu anhu)."

There is a narration in Bukhari Shareef, wherein Hadhrat Ali (radhiAllaahu anhu) said that the best persons in this Ummat after Nabi (sallAllaahu alaihi wasallam) is Abu Bakr and Umar (radhiAllaahu anhuma).

The famous Muhaddith Hafiz Abdul Barr (rahmatullahi alaih) states a narration from Hadhrat Ali (radhiAllaahu anhu), where he says : "Nabi (sallAllaahu alaihi wasallam) was ill for a few days. During these days, when the azaan was called, Nabi (sallAllaahu alaihi wasallam) used to say that Hadhrat Abu Bakr (radhiAllaahu anhu) must be instructed to lead the people in Salaat."

"Hence, Hadhrat Abu Bakr (radhiAllaahu anhu) lead 20 Salaats, and Nabi (sallAllaahu alaihi wasallam) himself performed one Salaat behind Hadhrat Abu Bakr (radhiAllaahu anhu)." [Seeratul Mustafah, vol.3, page 228 / 229]

"My wazeers (deputies) in the sky are Jibraeel and Mikaeel (alaihimus salaam) and from amongst the earth dwellers are Hadhrat Abu Bakr and Umar (radhiAllaahu anhu)."

It is reported in Tirmidhi Shareef that Nabi (sallAllaahu alaihi wasallam) said : "Every prophet has two wazeers in the sky and two on earth. My wazeers (deputies) in the sky are Jibraeel and Mikaeel (alaihimus salaam) and from amongst the earth dwellers are Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma)."

There is another narration in Tirmidhi Shareef : "One day Nabi (sallAllaahu alaihi wasallam) came out of his house and entered the Masjid. On the right and left sides of Nabi (sallAllaahu alaihi wasallam) were Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma). Nabi (sallAllaahu alaihi wasallam) was holding them by their hands. (Whilst holding their hands) He said : 'On the day of Qiyaamah, the three of us will be in this condition.'"

"If there was to be another prophet after me then it most certainly have been Umar."

There is a narration in Tirmidhi Shareef wherein Nabi (sallAllaahu alaihi wasallam) said :

"If there was to be another prophet after me then it most certainly have been Umar."

KHOMEINI'S RAMBLINGS REGARDING HADHRAT UTHMAAN AND HADHRAT MUAAWIYAH (radhiAllaahu anhuma)

ما خدا برا پرستی میکنیم و میشناسیم
که کارهایش بر اساس خرد پایدار و بخلاف گفته های عقل هیچ کاری نکند نه آنخدائی
که بنای مرتفع از خدا پرستی و عدالت و پنداری بنا کند و خود بخوابی آن بکوشد
و یزید و معاویه و عثمان و از این قبیل چهار لجنی های دیگر را بر مردم احداث دهد و
(کشف الاسرار صفحہ ۱۰۷)

"We worship such a Being whose every work and action is never free from wisdom and intelligence. Not such a Being who is preparing a kingdom of worshipping, justice or piety, whilst He destroys this Himself by appointing ill-mannered persons such as Yazid, Muaawiyah and Uthmaan as leaders."

Which Uthmaan is this that Khomeini is labelling ill-mannered and oppressive ? This is that Hadhrat Uthmaan (radhiAllaahu anhu) who was the son-in-law of Nabi (sallAllaahu alaihi wasallam). Nabi (sallAllaahu alaihi wasallam) gave two of his daughters (Hadhrat Ruqayya and Umme Kulthoom (radhiAllaahu anhuma)) in marriage to Hadhrat Uthmaan (radhiAllaahu anhu), one after the other. For this reason he was called 'Zun Nurain'. Prior to his accepting Islaam the Quraish held him in high esteem.

NABI (sallAllaahu alaihi wasallam) HELD OUT HIS OWN HAND AND PLACED IT IN PLACE OF HADHRAT UTHMAAN (radhiAllaahu anhu)'s HAND.

According to a narration reported in Tirmidhi Shareef, Nabi (sallAllaahu alaihi wasallam) ordered the Sahabahs to take the Bait-e-Ridwaan, when Hadhrat Uthmaan (radhiAllaahu anhu) went as a deputy of Nabi (sallAllaahu alaihi wasallam). The Sahabahs began taking Bait, then Nabi (sallAllaahu alaihi wasallam) said: "Uthmaan has gone to do the work of Allaah Ta'ala and His Rasool." (Since it was necessary for him to also participate in this Bait) Nabi (sallAllaahu alaihi wasallam) placed his one hand above the other and said: "This is Uthmaan's Bait." Hence, that hand of Nabi (sallAllaahu alaihi wasallam) which was in place of Hadhrat Uthmaan (radhiAllaahu anhu)'s was better than the hand of the Sahabahs who took bait for themselves.

"Why should I not show modesty for him when the Angels also show modesty for him."

It is reported in Muslim Shareef, from Hadhrat Aisha (radhiAllaahu anha) that Nabi (sallAllaahu alaihi wasallam) said regarding Hadhrat Uthmaan (radhiAllaahu anhu) :

"Why should I not show modesty for him when the Angels also show modesty for him."

When Nabi (sallAllaahu alaihi wasallam) and the pure angels observe modesty for Hadhrat Uthmaan (radhiAllaahu anhu), these decrepit creatures, (Shi'as who have no respect for him) have absolutely no respect

for him. In fact they have harsh, insolent words for him.

IN THE WORDS OF NABI (sallAllaahu alaihi wasallam), HADHRAT ABU BAKR (radhiAllaahu anhu) IS 'SIDDEEQ' (TRUTHFUL), HADHRAT UMAR AND UTHMAAN (radhiAllaahu anhum) ARE SHAHEED (MARTYRS).

It is reported in Muslim and Bukhari Shareef that once Nabi (sallAllaahu alaihi wasallam) climbed up the mount of Uhud and Hadhrat Abu Bakr, Umar and Uthmaan (radhiAllaahu anhum) were with him. The mountain started shaking. Nabi (sallAllaahu alaihi wasallam) tapped with his foot and said : "Oh Uhud, stop (shaking)! Upon you is a Nabi, a Siddeeq and two martyrs."

In this Hadith Nabi (sallAllaahu alaihi wasallam) mentioned with his own blessed tongue that Hadhrat Abu Bakr (radhiAllaahu anhu) is Siddeeq and Hadhrat Umar and Uthmaan (radhiAllaahu anhum) are Shaheeds. A long period after Nabi (sallAllaahu alaihi wasallam) said these blessed words did it materialises, and both Hadhrat Umar and Uthmaan (radhiAllaahu anhum), were honoured with martyrdom.

Can a Siddeeq and Martyrs be such as they have been portrayed by the enemies of the Sahābah-e-Kiraam (radhiAllaahu anhum) ?

Nabi (sallAllaahu alaihi wasallam) said : " Oh Allaah, make Muaawiyah a Haadi (one who guides others), and Mahdi (let him be from amongst those that are rightly guided)."

Hadhrat Muaawiyah (radhiAllaahu anhu) was also a very prominent Sahabi, and he was also one of the scribes of Wahi. His sister, Umme Habiba (radhiAllaahu anha) was a wife of Nabi (sallAllaahu alaihi wasallam). It is reported in Tirmidhi Shareef that Nabi (sallAllaahu alaihi wasallam) said the following regarding him :

" Oh Allaah, make Muaawiyah a Haadi (one who guides others), and Mahdi (let him be from amongst those that are rightly guided)."

"We Shi'as know the three Sahābah (Abu Bakr, Umar and Uthmaan) as

being void of Imaan."

Another Shi'a Muftahid, Muhammed Hussein Dhukwi, writes :

اصل محل نزاع اصحاب ثلاثہ کی شخصیت ہے

ذرا اصل بات یہ ہے کہ ہمارے اندر ہمارے برادرانِ اسلامی میں اس سلسلہ میں جو کچھ نزاع ہے وہ مرثیہ اصحاب ثلاثہ کے بارے میں ہے۔ اجمنت ان کو ابدانہ بنی تمام اصحابِ درانت سے افضل جاتے ہیں اور اہم ان کو دولتِ یابی و ایتقان اور اعلیٰ سے ہتی لائن جاتے ہیں

(تجلیاتِ صداقت صفحہ ۲۰۱ انجمنِ حیدری بمون روڈ چکوال)

"The crux of the matter is this that, whatever altercation we and our Muslim brothers have regarding this issue is in connection with the three Sahabahs. They regard them (these three Sahabahs) to be the most virtuous of the Ummat after Nabi (sallAllaahu alaihi wasallam) whereas we regard them (these three) to be completely void of Imaan." [Tajalliyaat-e-Sadaqaat' page 201]

In the seas of this type of silliness and obscenity, we, together with multitudes of astaghfaars (seeking Divine forgiveness), present these few citations as a sample for all to witness. We implore Allaah Ta'ala that He not take us to task for even quoting all this drivel written by the enemies of Islaam. We know well that to have hatred and use such filthy language against the beloveds of Allaah Ta'ala is an unforgivable act.

After quoting all these excerpts, it will not be difficult for us to draw a definite conclusion. The Shi'ite religious beliefs are a far cry to the Islaamic one. They say such heart-breaking things regarding the Muslim Ummat, like the Qur'aan Shareef has been changed (whereas Allaah Ta'ala has taken the responsibility of safe-guarding it), and they depict the Sahabah-e-Kiraam (radhiAllaahu anhum) as being responsible for these changes in the Qur'aan-e-Paak.

The opinions and views they hold regarding Nabi (sallAllaahu alaihi wasallam), his Sahabah, the Ummah, his pure wives (radhiAllaahu

anhum ajmaeen) are such that cannot be expected from any believing Muslim ! Furthermore they have the audacity to publicise and write all these views of theirs in their respective books and distribute it world-wide.

THE FATWAS (RULINGS) OF THE AKAABIREEN-E-UMMAT (PIOUS PREDECESSORS)

The Akaabireen and the Mashaaikh of Islaam, specifically those of India and Pakistan, have passed a ruling regarding the Shi'as, after studying treatises such as this one on Shi'ism (there are many others also), keeping in mind that many of them (usually) observe caution (in passing Fatwas).

A Fatwa kitaab published by the Ahle Sunnat wal Jamaat Deoband Ulama regarding this issue has been prepared and published. It is titled 'Muttafiqa Fasla'.

A Fatwa published by the Barelwis has also been published regarding this issue. It is titled; 'Raddus Rafadha'.

Besides these many other great and prominent Ulama and Mashaaikh have prepared Fatwas on this issue of the Shi'as.

Here we should mention this (again) that the Ahle Sunnat wal Jamaat have the utmost respect for all the Sahabahs and the Ahle Bait (radhiAllaahu anhum ajmaeen). We hold this view that anyone who has even the slightest disapproval and hatred for any of these personalities is not amongst the Ahle Sunnat wal Jamaat. Also if one belittles them.

The twelve personalities whom the Shi'as profess to be their Imaams, were not only themselves from amongst the Ahle Sunnat wal Jamaat, in fact they are all regarded as being from amongst the Akaabireen Pious Preceding of the Ahle Sunnat wal Jamaat. Hence, it is for this reason the Sunnis hold them in high esteem and respect them just as they respect the Sahabah-e-Kiraam and the Ahle Bait (radhiAllaahu anhum).

However, regarding the other Shi'a leaders, like Mullah Baqir Majlisi, Khomeini etc. - to give a ruling against them and to reply to their ramblings

- this has been done many a times as has just now past you in the preceding pages.

Notwithstanding the rubbish and filth gorged out by the Shi'as, the Akaabireen of the Ahle Sunnat wal Jamaat have always endeavoured to keep the peace and avoid bloodshed.

Just as Allaah Ta'ala has in the Qur'aan Shareef and Nabi (sallAllaahu alaihi wasallam) has in the Ahaadith praised the Sahabahs, and has not only ordered that they be honoured and respected, they have been portrayed as being beacons of guidance, under whose tutorship every Muslim's success and entry into Jannat is guaranteed.

Therefore, Alhamdulillah, every member of the Ahle Sunnat wal Jamaat honours, loves ad respects the Sahabah-e-Kiraam (radhiAllaahu anhum).

CHAPTER SEVEN

THE SHI'ITE BELIEF REGARDING THE FOUR IMAAMS OF THE AHLE SUNNAT WAL JAMAAT AND THEIR BELIEF REGARDING THE ENTIRE AHLE SUNNAT WAL JAMAAT, ALSO THEIR CURSING THE ENTIRE MUSLIM UMMAT

THE SHI'ITE BELIEF REGARDING THE FOUR IMAAMS.

NAOOTHUBILLAH, THEY WRITE REGARDING THE FOUR IMAAMS, I.E. IMAAM ABU HANIFAH, SHAAFI, MAALIK AND AHMED IBN HAMBAL (rahmatullahi alaihim ajmaeen), THAT THEY ARE DOGS.

The four Imaams of Islaamic jurisprudence, that have rendered a great service to the Ummat, and who many Muslims regard as their leaders, however Baqir Majlisi, in his book, 'Tazkiratul Aimmah' has (as usual) used severe language against them. He has, Naoothubillah, called them Kaafir and dwellers of Jahannam. In one place he writes :

و حذیر قادی این چهار سگ
حق میدانند و فرمان ایشان را بجان قبول کردند و دوائقی خلق را تحریم
بود برستن نزد ابوحنیفه و آنطمون با اعوانش و این فقها بفرموده خلفاعوام
الناس را راتب نمودند بمحبت ابی بکر و عمر استدلال چند پیدا کردند برحقیقت
آنچه خلفای ثلث و سایر منافقین صحابه بنی امیه و اعادی دین نسبت باهل بیت
رسالت واقع ساخته بودند از زدن و کستن و سحر و اهره کردن و تهمت
زدن و شب حقوق ایشان بودن و دروغ از زبان پیغمبر گسی و بدعتها در دین
و کردند و همه را حق دانستند

(تذکرۃ الائمة صفحہ ۱۳ مطبوعہ ایران)

"The people regard the Fatwa (rulings) of these four dogs as truth. And they accept their words as gospel truth. People encourage each other to go to Abu Hanifah. This accursed one (Abu Hanifah) and all his companions persuade others with proofs towards the love of Abu Bakr and Umar. They give proofs regarding their being on the truth as far as the stories regarding the three Khalifahs, all the Munafiqeen Sahabahs, Banu Umayya and whatever the enemies of the Ahle Bait have perpetrated upon them (Ahle Bait) by hitting them, strapping them up, burning them, killing them, overpowering them, slandering them and unlawfully snatching away the Khilaafat from them. They fabricate lies upon the tongue of Nabi (sallAllahu alaihi wasallam). They innovate new things into the Deen, and they believe it all to be true." [Tazkiratul Aimmah page 102]

Mullah Baqir has, according to his normal habit, ended his treatise regarding the four Imaams and all their disciples with the following heart-rendering words :

"Allaah Ta'ala's curses be upon them, from the first to the last (of them)"

Who can be saved from this blanket curse of his ?

THE DISGRACE UPON IMAAM-E-AAZAM ABU HANIFAH (rahmatullahi alaihi)

The Shi'a author Ghulaam Hussein Najfi has ridiculed the guide of hundreds of thousands Muslims, Imaam Abu Hanifah (rahmatullahi alaihi), by alleging the following baseless charges :

شیعہ اہل سنت کی ایک بڑی

اختلاف مسئلہ امامت کی ہے اور اسی مسئلہ کی اختلاف کی وجہ سے
 انکی فقہیں اختلاف پیدا ہو چکی ہیں۔ اہل سنت کے بارہ امام اور انکی
 شیعوں کے بارہ امام اور انکی اہل تشیعہ کی فقہ ان کے اماموں کے
 نام سے منسوب ہے مثلاً فقہ جعفریہ اور سینوں کی فقہ انکی کسی امام
 کے نام سے منسوب نہیں ہے۔ بلکہ وہ ایک عورت حنفیہ نامی دختر نعمان کوفی کے نام سے
 منسوب ہے کیونکہ ابو حنیفہ یعنی حنیفہ کا باپ نعمان کی کنیت ہے اور حنیفہ عورت کا نام ہی ہو
 سکتا ہے اور قیامت کے دن نئی عورت یعنی ماں کے نام سے پکارے جائیں گے
 (تحفہ حنفیہ صفحہ ۲۲)

"one of the greatest differences between the Sunnis and the Shi'as is the issue of Imaamat. Due to this difference it has given rise to a difference in Fiqh laws. The twelve Imaams of the Ahle Sunnat are different from the twelve Imaams of the Shi'as. The name of the Fiqh of the Shi'as is attributed to their Imaams, eg. Fiqh Ja'faria, whereas the name of the Fiqh of the Sunni's Fiqh is not attributed to their Imaams. In fact their Fiqh is attributed / connected to some Hanafi woman's name, who was the daughter of a person with name of Nu'maan. Because Abu Hanifah means the father of Hanifa, is actually the title of Nu'maan. Hanifah is the name of a woman. On the day of Qiyaamah the Sunni's will be called by the name of their mothers." [Tuhfa-e-Hanafia, page 24]

THE SHI'ITE BELIEF REGARDING THE AHLE SUNNAT WAL JAMAAT

The Ahle Sunnat wal Jamaat number millions all over the world. Regarding them the Shi'as have the following to say ;

Mullah Baqir Majlisi writes :

"The Sunnis are worse than the infants children and they are worse than

غسل مکن در جائیکہ در آن
جمع میشود غسالۂ حمام زیرا کہ در آن غسالۂ ولدنا میباشد و غسالۂ ناصبی میباشد و آن
بدتر است از ولدنا بدستیکہ حق تعالی خلقی بدتر از سگ نیافریده است و ناصبی نزدیک خدا
خوارتر است از سگ
(حق الیقین صفحہ ۵۱۱ مطبوعہ ایران)

“Do not have a bath at a place where an illegitimate person had bathed, and do not bath in a place where a ‘Naasibi’ (Sunni) has bathed - because they (Sunnis) are even worse than illegitimate children. Allaah Ta’ala has created dogs as the worst of all his creation, but ‘Naasibis’ (Sunnis) are even worse than dogs.” [‘Haqqul Yaqeen’ page 516]

ناصری کی تعریف کرتے ہوئے باقر مجلسی نے لکھا ہے جو ابو بکرؓ و عمرؓ کو علیؓ پر مقدم رکھے اور
ان کی امامت کا قائل ہو گوہ ناصر ہے۔
(حق الیقین صفحہ ۵۱۱)

Baqir Majlisi has written in ‘Haqqul Yaqeen’ on page 521, that a ‘Naasibi’ is that person who places Hadhrat Abu Bakr and Umar (radhiAllaahu anhum) before Hadhrat Ali (radhiAllaahu anhu). And they regard their [Hadhrat Abu Bakr and Umar (radhiAllaahu anhum)]’s Imaamat (Khilaafat) as being rightful.

“The Imaam-e-Ghaaib (Imaam Mahdi) will first slaughter the Sunnis and their Ulama, before (He does anything about) the Kuffaar.”

Baqir Majlisi writes :

وقتیکہ قائم ما ظاہری شود پیش از کفار ابتدا بہ سنیان خواهد کرد با علمای ایشان و ایشانرا خواهد
کشت
(حق الیقین صفحہ ۵۲۷ مطبوعہ ایران)

“When the Imaam-e-Ghaaib (Imaam Mahdi) comes, he will first slaughter

the Sunnis and their Ulama, before (He does anything about) the Kuffaar." [‘Haqqul Yaqeen’ page 527]

SHI'ITE MALEDICTION UPON THE ENTIRE MUSLIM UMMAT

As it is the Shi'as have individually (one by one) cursed everyone. They even have as a fixed incantation (wazifah) of curses after every Salaat, which we have provided conclusive evidence of in the preceding pages. Now we will quote the words of the present day Shi'a Imaam, Khomeini, where he has severely cursed the entire Muslim Ummat, and he does not only stop at that, he even goes as far as advocating to his followers that they also make these curses a part of their routine. Surprisingly enough, Khomeini avers this disgusting order of his to be a means of the unification of the Muslims.

"Curses upon the enemies of the Office of Risaalat and Imaamat. The valiant petition of the opposing nation against the oppressors of yore..."

مکتبِ سالت و امامت کے دشمنوں پر نفرین پوری تاریخ کے ظالموں
کے خلاف اقوام کی مردانہ وار فریاد ہے۔

اور جان لیں کہ تاریخِ اسلام کی اس داستانِ شجاعت کی تجلیل کے لئے اللہ اعلیٰ
کا جو حکم ہے اور آل بیت پر ظلم کرنے والوں پر جو لعنت و نفرین ہے وہ اب تک کے لئے پوری
تاریخ کے ظالموں کے خلاف مختلف اقوام کی مردانہ وار فریاد ہے ! اور جان لیں کہ بنی امیہ لعنۃ اللہ
علیہم کے ظلم و ستم کے خلاف لعنت و نفرین اور فریاد، باوجودیکہ وہ ختم ہو گئے ہیں اور جہنم واصل

ہو چکے ہیں، دنیا بھر کے ظالموں کے خلاف فریاد اور اس ظلم شکن فریاد کی بقاء کی ایک کوشش ہے۔
 اور ضروری ہے کہ لوگوں، مرثیوں اور ائمہؑ جی علیہم السلام اللہ کے مدیدہ اشعار میں پوری
 شدت کے ساتھ ہر زمانے اور ہر ملک کے ظالموں کے ظلم و ستم اور ان کی ہمارا لیدوں کا ذکر کیا جائے
 اور دورِ حاضر جو امریکہ، روس اور ان سے وابستہ تمام قوموں کی وجہ سے دُنیا سے اسلام کی مظلومیت
 کا نشانہ ہے کہ خدا کے عظیم حرم کے غاصب آلِ سعود بھی انہی ظالموں میں شامل ہیں۔ ان سب پر
 خدا، اس کے ملائکہ اور اس کے رسولوں کی لعنت ہو، پوری شدت کے ساتھ ان کا ذکر کیا جائے
 اور ان پر لعنت و نفرین کی جائے۔ ہم سب کو جان لینا چاہیے کہ یہی سیاسی رسومات و عدتِ سلیمین
 کا سبب ہیں اور مسلمانوں خصوصاً ائمہؑ آشنا عشرِ علیہم صلوات اللہ وسلم کے شیعوں کی قومیت کے
 محافظ ہیں۔

اور ضروری ہے کہ میں یہ یاد دہانی کرادوں کہ میلہٴ سیاسی اور الٰہی وصیت نامہ صرف ایران
 کی عظیم قوم کے لئے مخصوص نہیں ہے بلکہ یہ تمام اسلامی اقوام اور دنیا کے ہر مذہب و ملت کے
 مظلوموں کے لئے ہے۔

میری خدائے بزرگ و بڑے عاجزانہ دعا ہے کہ وہ لمحہ بھر کے لئے بھی ہمیں اور ہماری قوم
 کو اپنے حال پر نہ چھوڑے اور ان فرزندِ انِ اسلام اور عزیزِ مجاہدین پر لمحہ بھر کے لئے اپنی قیمتی
 عنایات سے دریغ نہ فرمائے۔

روح اللہ الموسویٰ آئینی

(وصیت نامہ صفحہ ۳۳-۳۵)

"And remember the command of our pure Aimma regarding this legend of bravery through the history of Islaam and curses upon those who had oppressed the family of Nabi (sallAllaahu alaihi wasallam). This order (of cursing) will remain until eternity. This is the valiant petition of the different opposing nations against the oppressors of yore. Remember also, the complaint against the Banu Umayya - Allaah Ta'ala's curses be upon them - and to curse the oppression and tyranny inflicted by them. Although they have been destroyed and have already reached Jahannam.

Our complaint is also against all the tyrants of the world.

It is also necessary that at every 'Mar thia' (elegy (ode / poem) commemorating Imaam Hussein's martyrdom), and in every poem of praise for our Aimma-e-Haqq (alaihimus salaam), the oppression and tyranny of all the evildoers of every country be made mention of with intensity. In present times the Islaamic nation of the world is under oppression from the Americans and Russians. The snatchers of the great and sacred Haram, the Saud family are also regarded as amongst the oppressors. Allaah Ta'ala's, the Angels' and all the Prophets' curses are upon all of them. Curses should be invoked upon them with intensity and severity. We should all understand well that this is a means of the unification of the Muslim Ummat. And in this lies the safety and security of the Musliims, especially the 'Ithna- Ash'aries' (Shi'as).

It is also necessary to note that this bequest of mine is not only restricted to the Iranian nation alone, in fact it is directed to the Islaamic nations of the entire world over and to the tyrants of every religion and nation.

I make an earnest fervent appeal and a humble du'aa to Allaah Ta'ala, that He not leave us in this condition for even a split second and that He not deprive the Sons of Islaam and the Mujaahideen, for even a split second of His Assistance." [Khomeini's Bequest page 34/35]

Included under this blanket curse of Khomeini is the Sahabah (radhiAllaahu anhum), because according to him the Sahabah (radhiAllaahu anhum) had inflicted oppression upon the Ahle Bait (mentioned in detail in the preceding pages). Also included amongst the Banu Umayya is Hadhrat Umar bin Abdul Aziz (rahmatullahi alaihi) - who was known as 'Umar the 2nd' - a great asset to Islaam. Hence according to this decrepit Khomeini all these people should necessarily be cursed - daily (Naoothubillah). One will also notice that during the season of Hajj, the Shi'as, especially the Iranian ones have in their Hajj kitaabs wazifahs of curses upon the Sahabah (radhiAllaahu anhu). They recite these, considering it to be an Ibaadat.

CONCLUSION

In the preceding pages we have, as much as possible, considering the brevity of this treatise quoted to you directly from reliable Shi'ite sources,

their beliefs regarding the Kalima Tauheed, alteration in the Qur'aan Shareef, disgrace upon then Nabuwwat and Ahaadith, disgrace upon the Sahabah and the Ahle Bait of Nabi (sallAllaahu alaihi wasallam) and the disgrace upon the four Imaams of Fiqh and the entire Muslim Ummat in general.

Specifically, their filthy and vile words regarding the pure and sacred wives of Rasulullaah (sallAllaahu alaihi wasallam), are such that we do not even have the nerve to quote, even though we are great sinners ourselves. Nevertheless these regurgitations of theirs are being freely published and distributed all over Iran and Pakistan.

It is lamentable that if these words were spewed out by some European, American, Israeli, etc. then there would have been a great hue and outcry, as we had seen when the American lawyer insulted the mothers of Pakistanis.

There was also some literature of the Khaarijis which was circulated, in which the miscreants insulted the family of Nabi (sallAllaahu alaihi wasallam). Alhamdulillah the Akaabireen of the Ahle Sunnat wal Jamaat vehemently opposed this, and in doing so suppressed them.

Our plea is that any such disgusting literature be confiscated and destroyed and if any of these miscreant authors are still alive then they should be made an example of by being severely punished, thereby closing all doors of Fitnah and nurturing peace.

In closing this treatise, we would like to make clear that Islaam does not like disunity and encourages solidarity. Allaah Ta'ala mentions in the Qur'aan Shareef :

"And (all of you) should hold on tight to the rope of Allaah Ta'ala, and do not separate (be divided)."

From this Aayat it is clear that in-fighting in Islaam is disallowed. In this same way the Ahaadith Shareef has also encouraged unity in the Ummat. Allaah Ta'ala has blessed us with this beautiful and complete Deen through the medium of Nabi (sallAllaahu alaihi wasallam). Nabi

(sallAllaahu alaihi wasallam) was only taken from this ephemeral abode after Allaah Ta'ala had made the announcement that :

"On this day have I perfected your religion and I have completed my favour upon you. And I am pleased with Islaam as your region."

From this we conclude that during the lifetime of Nabi (sallAllaahu alaihi wasallam), Allaah Ta'ala had revealed the complete Deen and He had done so in complete totality.

Nabi (sallAllaahu alaihi wasallam) was given the Kitaab and the entire Muslim Ummat have a common belief regarding this Qur'aan Shareef, of which, Alhamdulillah there are thousands of Huffaaz. Nabi (sallAllaahu alaihi wasallam) was given the Divine Message, hence he was called a Rasul - Prophet. Many thousands of Ahadith Shareef were reported from the blessed lips of Nabi (sallAllaahu alaihi wasallam), of which the souls of millions have been venerated.

Nabi (sallAllaahu alaihi wasallam) was given the Kalima, which by reciting, the eldest person to enter this Deen was Hadhrat Abu Bakr (radhiAllaahu anhu) and the youngest, Hadhrat Ali (radhiAllaahu anhu). There is a consensus of opinion amongst the Muslim Ummat the Kalima of Islaam is 'La Ilaaha IllAllaahu Muhammadur Rasulullaah'. Nabi (sallAllaahu alaihi wasallam) was given the five pillars of Islaam, regarding which he said in the Ahadith Shareef: "Islaam is based upon five things (pillars)".

Similarly, Nabi (sallAllaahu alaihi wasallam) was given the Azaan, which he in turn taught to Hadhrat Bilaal (radhiAllaahu anhu), who called it out during the presence of Nabi (sallAllaahu alaihi wasallam). The words of the Azaan can be found in the Ahadith Shareef and in the History kitaabs.

The companions of Nabi (sallAllaahu alaihi wasallam) are known as the Sahabah (radhiAllaahu anhum) and the family of Nabi (sallAllaahu alaihi wasallam), are known as Ahle Bait. Amongst them are the chaste wives of Nabi (sallAllaahu alaihi wasallam) who are known as the Ummahaatul Mu'mineen.

Now, you may draw your own conclusion and judge, regarding who has

decided to separate themselves from this Kalima Tayyibah, Azaan, pillars of Islaam and the authentically revealed Qur'aan Shareef? Who has attempted to falsify and brand the Sahabah-e-Kiraam, the Ahle Bait and the pure wives of Nabi (sallAllaahu alaihi wasallam)? Who has planted the seed of disunity and segregation amongst the Ummat? If the Ahle Sunnat wal Jamaat are guilty of all this then they should be rectified and brought back on line, and be made to tread the complete path chalked out by Nabi (sallAllaahu alaihi wasallam).

And if the Shi'as are guilty of this (i.e. splitting the Ummat), then they should be rectified. They should be brought back on the correct line of Deen. So that until eternity there remains peace and there be no Fasaad.

ANOTHER PERILOUS CONTRIBUTORY FACTOR WHICH THE COUNTRY WILL HAVE TO FACE

Amongst those perilous factors which the country will have to face is the poisonous and heartbreaking literature, which we have already mentioned.

Another lamentable reason is the method of Ibaadat. Ibaadat is carried out in order to make Allah Ta'ala happy not in order to inconvenience the creation. The Shariah is so accommodating that if a person is sleeping or ill, then even to make such laudable Ibaadat such as Tilaawat of Qur'aan Shareef or Zikr close to such a person is prohibited.

One of the chief heartbreaking acts of the Shiahs, is their gatherings of mourning that they indulge in. Firstly, the Qur'aan Shareef and the Ahadith have encouraged the virtue and exercising of patience when faced with any calamity and affliction. It is stated in the Qur'aan Shareef: ***"And say not of those who are killed in the Way of Allah, "They are dead." Nay they are living, but you perceive (it) not. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the As-Saabireen (the patient ones etc.)"*** [Surah Baqarah, Aayat 154]

The Ahaadith also encourages one to exercise patience in the face of calamity, in this regard the following appears in Bukhari Shareef:

"That person is not among us who smears his cheeks and collar (at

the time of calamity -death of someone) and supplicates with the supplication of (the era of) ignorance.” [vol.1, page 173]

The unanimous Fatwa (ruling) of the Ulama of the Ahle Sunnat Wal Jamaat is that gathering of mourning are strictly forbidden and Haraam. In fact, the kitaabs of Shiahs also prohibit the same, as cited hereunder.

The advice of Rahmatul Lil Aalameen (sallallahu alaihi wasallam) to his daughter, Hadhrat Faatima (radhiAllaahu anha)

Mullah Baaqir Mailisi has written what Rasulullah (sallallahu alaihi wasallam) said to his daughter, Hadhrat Faatima (radhiAllaahu anha), at the time of his demise. Hereunder is the quotation from his kitaab:

ماہباہ میں امام محمد باقر سے منقول ہے اور ابن بابویہ نے بسند معتبر حضرت امام محمد باقر سے روایت کی ہے کہ حضرت رسولؐ نے وقت وفات جناب سیدہ سے کہا اے فاطمہ جب میں انتقال کر جاؤں اس وقت تو اپنے بال میری مفارقت میں نہ توچنا اور اپنے گیسو پریشان نہ کرنا۔ اور واویلانا کرنا۔
(جلاء العیون مترجم حصہ اول صفحہ ۱۷۶)

“Ibn Baabawayh narrates from Imaam Muhammed Baaqir that Rasulullah (sallallahu alaihi wasallam) said to Hadhrat Faatima (radhiAllaahu anha) at the time of his demise: ‘Oh Faatimal When I die do not pull at your hair due to separation from me, do not upset your tresses and do not wail excessively.’” [Jilaaul Uyoon, vol.1, page 176]

The final bequest of Imaam Hussein (radhiAllaahu anhu)

Mullah Baaqir Majlisi has written that Imaam Hussein (radhiAllaahu anhu) made the following bequest to Hadhrat Zainub, on the plains of Karbala:

”اے بہن! جو میرا حق تم پر ہے اسی کی قسم دے کر کہتا ہوں کہ میری مصیبت مفارقت پر صبر کرو، پس جب میں مارا جاؤں تو ہرگز منہ نہ پیٹنا اور بال اپنے نہ نوچنا اور گریبان چاک نہ کرنا کہ تم فاطمہ الزہراءؑ کی بیٹی ہو، جیسا انہوں نے پیغمبر خدا کی مصیبت میں صبر فرمایا تھا تم بھی میری مصیبت میں صبر کرنا۔

(ہلام العیون حرم جلد دوم باب قضاء کربلا صفحہ ۳۸۲ طبع لاہور)

"Oh Sister! I take an oath because of my right over you that you should adopt patience at separation over me. When I die, then you must never strike your face, pull at your hair and collar or wall excessively because you are the daughter of Faatimatus Zuhraa. Just as she adopted patience at the separation with Allah's Rasool (sallallahu alaihi wasallam) so too must you adopt patience."
[Ibid., vol.2, page 382]

As mentioned previously, there is encouragement in the Qur'aan, Ahaadith and advices of Imaam Hussein (radhiAllaahu anhu), at adopting patience when faced with a calamity, yet according to the Shiahs this is regarded as a form of worship (Ibaadat). By their execution of this act, they cause inconvenience and heartbreak to others. What justice is there?

These gatherings of mourning held by the Shiahs are mostly enacted close to the Masaajid of the Ahle Sunnat Wal Jamaat. Their processions pass by the bazaars, army camps etc. In the interim the Islamic and humanitarian rights of the Ahle Sunnat are being trampled upon. They are 'forced' to close their doors, windows and shops. All this causes inconvenience and tension in society.

If we have to sum up the effects of these gatherings of mourning that they celebrate and calculate the damage caused to the Ahle Sunnat Wal Jamaat, then we will note that not only one but thousands, nay hundreds of thousands of people are suffering. And then if we consider the effect it has on the administration of the country, then from where to where will we end. The greatest burden of these losses fall squarely on the shoulders of the Ahle Sunnat.

The Shiahs do not even give their Zakaat to the government, they have formed their own Zakaat fund.

An interesting point worth noting is that although the Shiahs do not give Zakaat, but they benefit from the efforts and the sweat of the Ahle

Sunnat.

In this regard true justice is required so that whatever contributes to the heartbreak is removed. And that true peace and harmony may once again dominate the country.

A THIRD CONTRIBUTORY FACTOR AND ITS REMEDY

A third contributory factor to the present crisis, in our estimation, is foreign interference. A clear indication of this was made in the speeches of the President of Pakistan, Janaab Faarouq Ahmed Khan Laghaari Saheb, the Prime Minister Janaab Nawaaz Shareef Saheb, the minister of interior affairs of Pakistan, Janaab Shujaa'at Hussein Saheb and other prominent figures. Now it is the responsibility of the government to expose these foreign interferences, which are placing our country in jeopardy.

The leaders of our country are fully aware of all the factors that we are going to face up with. There we have it that some things are as clear as daylight, such as the literature which has tainted our neighbour, Iran. After the Iranian revolution, many printing houses have sprung up in Iran and they are flooding not only Pakistan, but the whole world with their literature. Many references in this regard have been outlined in the previous pages. Some of these books are even published at the Iranian embassies. Even in the Iranian embassy in Pakistan the 'Wasiyat of Khomeini' is being published, which contains all (the blasphemy) that it has regarding our Nabi (sallallahu alaihi wasallam), his Sahaabah-e-Kiraam (radhiAllaahu anhum) and the entire Muslim Ummat. All this has been outlined in the foregoing pages. In similar vein, there is a booklet of theirs entitled "*Ittihaad wa Yakjahti Imaam Khomeini ki Nazar m'e*", wherein, on page 15, (derogatory) mentioned is made of all the Prophets (alaihimus salaam), especially our Nabi (sallallahu alaihi wasallam). There are also monthly periodicals which are printed and distributed from these embassies, specifically aimed at men, women and children, separately. In these, there are also time and again heartbreaking statements, which are printed. An example of this appears in the journal, "*Wahdat Islaami*", publication no. 57, wherein it appears that the successor of Ayatollah Khomeini, Ayatollah Khatemi says: "*Khomeini Saheb will be blessed with the 'Maqaam-e-Mahmood'*", whereas, every Muslim knows that the

'Maqaam-e-Mahmood' will be a place specially and ONLY reserved for our beloved Nabi Muhammed (sallallahu alaihi wasallam). Mention of this has also been made in the previous pages.

Regarding the visit to Pakistan by the daughter of Khomeini and his son-in-law, mention has also been made in the foregoing pages.

Such incidences bear testimony to the fact that the Iranian embassies, the Iranian leader, their heartbreaking literature and speeches are upsetting our environment.

In order to maintain the peace and stability in our country, it is our request that these contributory factors be curtailed and stopped. The Iranian embassy must be made to abide to certain strict rules and conditions and if they refuse or renege on these guidelines then they must be closed down forthwith. The ambassadors must be deported, because our main concern is the safety and security of our citizens.

It is a glaring fact and every intelligent person knows that the overwhelming majority of Pakistan's population is Ahle Sunnat Wal Jamaat. They constitute about 95% of the population. However, since the inception of Pakistan, the minority groups, specifically the Mirzaees and Shiahhs have held the key posts and they have usurped the rights of the majority.

Adding oppression to the issue is the fact that these people are attacking the Aqaaid (Beliefs) of the majority as you have witnessed in the preceding pages. It is also our plea that these excesses be routed out and everyone be granted his due right.

THE EXECUTION OF AN ISLAMIC SYSTEM IS THE SOLUTION TO ALL THE PROBLEMS

This much is as clear as daylight that the success of man lies in an Islamic system, that Rasulullah (sallallahu alaihi wasallam) has demonstrated. After him the nurturing of this system was continued by his successors, the Sahaabah-e-Kiraam (radhiAllaahu anhum ajmaeen), specifically the first Khalifah, Hadhrat Abu Bakr (radhiAllaahu anhu), then the second Khalifah, Hadhrat Umar Faarouq (radhiAllaahu anhu), then the third Khalifah, Hadhrat Uthmaan (radhiAllaahu anhu) and finally the fourth Khalifah, Hadhrat Ali Murtaza (radhiAllaahu anhu), all of whom carried

out the true Islamic system. They are known as the "Khulafah-e-Raashida". The entire universe has been blessed with the fruits of their expertise and dexterity. Pakistan is in need of this blessed and perfect system. But alas, fifty years have passed (in vain). If this system is implemented today, then Insha-Allah, owing to the Barkat of it, all political and sectarian strife will be eliminated. Social order will be established and our problems will be solved.

In order to snatch this Islamic system, many will ask: *"Which Islamic system will we implement? There are many sects of Islam present here and each one has its own system, etc. etc."*

This is merely a ploy.

The entire world over, wherever there is a majority, they rule and everyone goes according to their directives and law. The Jews have their own statutory laws, so do the Christians. The Saudi government rules according to the Fiqh of Imaam Ahmed Ibn Hambal (rahmatullahi alaih), and the Iranians rule according to 'Ja'fari Fiqh'.

Politically also, governments are formulated according to the principle of 'majority rule'. The Pakistani government is also an example of this principle, so, why is it that here in Pakistan, where the majority is Ahle Sunnat Wal Jamaat (approx. 95%), and followers of the Hanafi Mazhab, are their principles being overlooked?

The Sunni Mazhab is just and scrupulous and there exists no immorality and disrespect in it. The Hanafi Fiqh has existed for centuries and been successfully implemented. In this regard, if anything is done it will be extremely beneficial to the country as a whole. It will be a means of success and good fortune.

We are fully prepared to assist and aid for the sake and saving of Pakistan. We make du'aa to Allah Ta'ala that He grant all the leaders of Pakistan the guidance to execute this task and that He grant success in both the worlds. Aameen.

1420/ 2000

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